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EPISCOPALIAN

Episcopalian reports on Salvadoran refugees

BY AGNES ROSANDER

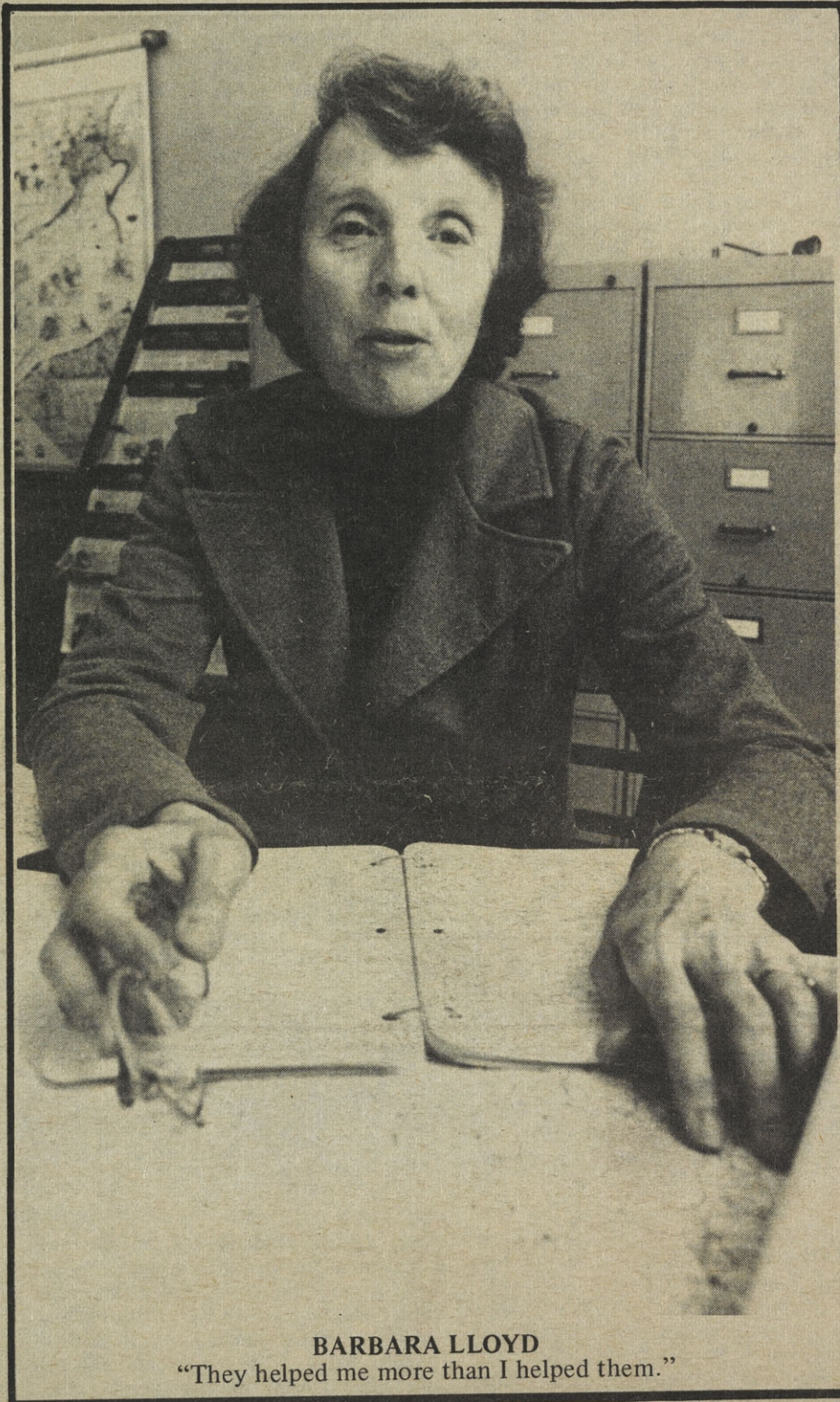
Hot and flea-infested is the way a Bethlehem, Pa., Episcopalian describes Salvadoran refugee camps in Honduras.

Barbara Lloyd, a part-time Spanish instructor at Moravian College and a member of the Diocese of Bethlehem's Development/Social Concerns Committee, recently returned from a two-week visit to the Honduran border village of La Virtud, "the virtuous," and surrounding refugee villages and camps. She volunteered for the trip at the invitation of the National Council of Churches' Human Rights Office, and with Bishop Lloyd Gressle's support, to act as an observer/monitor in the effort to curtail, through the presence of outsiders, Salvadoran military raids on refugee camps done with the complicity of Honduran troops.

The National Council's action was prompted by an incident in November, 1981, involving a group of international observers that included Bianca Jagger, former wife of rock star Mick Jagger, and editor James Gittings, of *A.D.* magazine. At that time Salvadoran soldiers crossed the border and began to drag back to El Salvador 32 men, women, and children. When the observers realized what was happening, they ran after the soldiers and shouted that they were the international press and would tell the whole world of the raid.

Patterns of Prayer

Lenten thoughts on the place, power, and purpose of prayer.
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BARBARA LLOYD

"They helped me more than I helped them."

Bethlehem Globe-Times

The soldiers retreated quickly.

Since then the Honduran government, Lloyd says, has pressed the local representative of the United Nations High Commission on Refugees to move the Salvadorans to Mesa Grande, a camp farther from the border atop a plateau where they can be guarded by Honduran soldiers. About 2,700 have been moved.

Some of the refugees, however, refused to go even though they were threatened with discontinuance of food and medical assistance. Lloyd told *Bethlehem Globe-Times* reporter Tom Roberts that the refugees believe Mesa Grande will be no safer and that they would be unable to move from the enclosed and guarded area.

Lloyd was joined at La Virtud by Kathy DeRiemer, an American who had spent three years in El Salvador as a Peace Corps worker before being forced out by violence, and by Sister Patricia Forster, a Franciscan nun from California. They ate the refugees' diet of tortillas and beans and slept in hammocks. Lloyd says that although she could do little to help the refugees, they thanked her for being with them.

The refugees' faith in God is a major factor in their will to survive, Lloyd says. When she was asked to say something during a religious service in Los Hernandez, a refugee village, she told them she would take back "to the United States and to my Christian friends their message of faith. I got a lot more from them than they got from me."

On January 27, refugees of Mesa Grande issued a letter thanking the Honduran people who had helped them, decrying the persecution of their rescuers, and asking for visits from journalists, churchpeople, and members of worker organizations so the world can know their true situation. They quoted from Matt. 25:35-36: "For when I was hungry, you gave me food; . . . when I was a stranger, you took me in."

Agnes Rosander is editor of *Newsbeat*, the Diocese of Bethlehem's newspaper.

Special Energy Survey

Share your ideas.
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a three-step process
to study the Bible**

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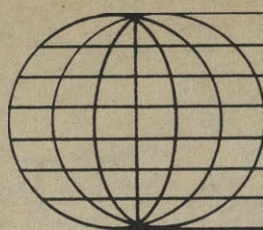
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World News Briefs



LOS ANGELES

Episcopal Bishop Robert Rusack has joined 11 other California religious leaders who support placing on the November ballot a voter initiative on a bilateral nuclear arms freeze. If the initiative is approved, it would put California on record as urging that the U.S. propose to the Soviet Union that both countries immediately halt the testing, production, and deployment of all nuclear weapons and that they do so in a way that can be verified by both sides. To be on the ballot, 346,119 registered voters must sign the petition by April 23. Harold Willens, a co-founder of the Interfaith Center to Reverse the Arms Race based at All Saints' Episcopal Church in Pasadena, is director of the campaign.

GENEVA

Roman Catholic and Protestant women from Northern Ireland and the Republic of Ireland have spent more than three years preparing the service for this year's World Day of Prayer on March 5, and they ask that women around the world pray with them and for Northern Ireland. The annual event, which brings Christian women in more than 170 countries together in prayer, has long been an occasion for women from the two religious traditions in Ireland to join in worship. Beneficiaries of this year's offering will include Women Together, the Corrymeela Community, Peace Point, and the Glenree Centre for Reconciliation, all working for reconciliation and justice in Ireland.

WASHINGTON

The 23rd annual meeting of the Church and City Conference convened at the College of Preachers here January 11-14. The members, who work in urban congregations, gathered to gain fresh perspectives on the realities in our cities and society and their implications for the parish church. Leaders included Stanley Hallett of Northwestern University, Eric Lincoln of Duke University, and David Broder of *The Washington Post*. Before adjourning, conference members committed themselves to advocacy of the Jubilee Ministry which the Standing Commission on the Church in Metropolitan Areas will propose to General Convention.

NEW YORK

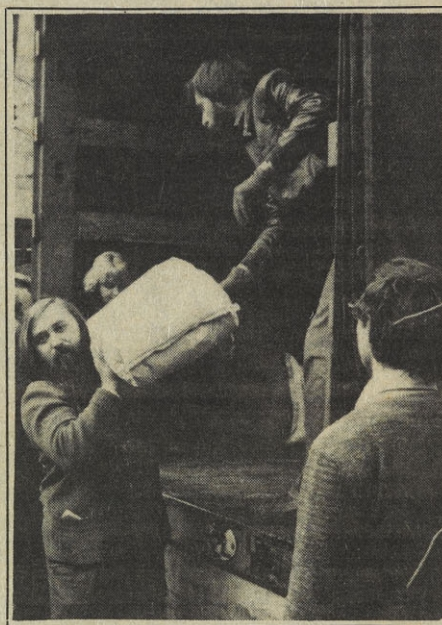
The Standing Commission on Church Music met here in January to complete its final recommendations for a revised Hymnal to be considered at the 1982 General Convention in New Orleans. The Convention will vote on the words; music selection is the second step in the revision process. The Commission's recommendations include retention of texts from *The Hymnal 1940* and its supplements with no change and with revision, texts for deletion, new texts for inclusion on both general and specific themes, new translations from early Greek and Latin hymns, translations from German, Russian, and Spanish hymns. The document approved at this meeting will be sent to Convention delegates in the spring; deputies and bishops will consider it at General Convention this fall.

WARSAW

Major church agencies supplying aid to Poland, as permitted by the U.S. government, are satisfied through on-the-spot checks that donations are reaching needy people. Stanley Mitton of Church World Service, the ecumenical agency which the Presiding Bishop's Fund for World Relief supports, personally witnessed the distribution of supplies. Episcopalians may support this effort by sending their contributions, marked "Poland Relief Assistance," to the Presiding Bishop's Fund through their dioceses or directly to the Fund at 815 Second Ave., New York, N.Y. 10017.

ATLANTA

The Episcopal Radio-TV Foundation here will make a movie of *The Magician's Nephew*, the first of C. S. Lewis' Chronicles of Narnia, and expects the project to be



SEE WARSAW

completed in two years. The Foundation, whose president is Theodore Baehr, will be executive producer, and Glenray Productions will be the production company. The Foundation's previous Emmy Award-winning television production of *The Lion, the Witch, and the Wardrobe* garnered 37 million prime-time viewers.

NORMAN

Cultism and fundamentalism were two major concerns of the Province VII Consultation on Ministry in Higher Education which met here on the University of Oklahoma campus in January. The 45 Episcopal chaplains, faculty members, and students heard presentations by Dr. Arthur Zannoni of Purdue University and the Rev. Arlin Rothauge of the Church's evangelism office. Dixie Hutchinson, Provincial coordinator for Ministry in Higher Education, introduced Dr. W. Clark Hendley, a professor at the University of Missouri, the new coordinator.

PHILADELPHIA

Leaders of the American Baptist Churches and the moderator of the United Presbyterian Church have joined other religious leaders in denouncing the production and use of nuclear weapons. In a letter they re-

leased here to national leaders, 37 Baptist executive ministers—regional officers—said they can "find no justification in Scripture or tradition" for the use of such weapons. The Rev. Robert Davidson, a New York City pastor, called upon the United Presbyterian Church's 8,600 congregations to pray, talk about a nuclear weapons freeze, and fast each Monday for "those in the world who are hungry because so much of the world's resources goes to armaments."

EDINBURGH

The Church of Scotland (Presbyterian) and the Roman Catholic Church have agreed to recognize the validity of each other's baptisms. The move clears the way for a Scottish recognition of a common baptismal certificate. The Churches are Scotland's two largest denominations.

LONDON

Archbishop of Canterbury Robert Runcie not only opposes scrapping England's ancient law on blasphemy, but feels the law should be extended to cover religions other than Christianity. The present law penalizes "insulting and vilifying publications" about God, Christ, Christianity, and "the formularies of the Church of England." Civil authorities suggested abolishing the law because the term "blasphemy" is ambiguous and because the law only protects the Church of England; it has been invoked only once in the last 50 years. Runcie concedes the law should be reformed but says it should be extended to protect "the sacred beliefs of all religious people from deep and hurtful attacks."

PEKING

Episcopal Bishop John Krumm held three religious services here during a 10-day trip to China. He also attended a Christmas Eve Service of Lessons and Carols in this city's Dong Tang Church and met with Dr. Zhao Fusan, a respected Protestant Church leader. Krumm, who is in charge of Episcopal churches in Europe, baptized and confirmed a Chinese-American employee of the U.S. Embassy while the young man was recovering from illness in a local hospital.

BEN LOMOND

St. Andrew's Episcopal Church in this California community served as one of the central relief stations for persons made homeless by the torrential rains and mudslides that hit northern California's coastal communities this winter. The Presiding Bishop's Fund for World Relief gave \$10,000 to Bishop Shannon Mallory of El Camino Real in response to his plea for help in feeding and housing disaster victims. St. Andrew's congregation provided 200-300 meals daily during the height of the emergency.

NEW YORK

Bishop Paul Moore, Jr., approved leasing St. Bartholomew's land to build a 59-story office building. The plan which proponents say will bring needed \$9.5 million annual revenue and preservationists have fought, now goes to the City Landmarks Preservation Commission for approval.

Elephant in the Kitchen

The paper you are reading right now cost more than twice as much to mail than it did in December. And almost 12 times as much as it did in 1974 when we switched from magazine to newspaper format. *The Episcopalian's* postage bill in December, 1981, was \$8,274; last month it was \$18,098. In 1974 an entire year's postage for *The Episcopalian* cost \$18,944.

This kind of cost increase does stretch

Editorial

one's patience a bit, particularly when it came without prior notice and without recourse.

Why are we telling you this? Because we have to raise prices immediately in order to help meet these abrupt and threatening costs. And because we would like to ask two favors of you: (1) write to your Congressional representative and your Senators expressing opposition to this radical increase in non-profit postage costs, and (2) send a Postal Emergency dollar to The Episcopalian's Postal Fund, Box 2122, Philadelphia, Pa. 19103 (see notice, page 19). The dollar contributions will help us meet the \$10,000 unbudgeted monthly costs the sudden postal increase forced upon us.

When the U.S. Postal Service Board of Governors met last Christmas Eve to vote these unprecedented rates for non-profit groups, the members knew full well what the effect would be. They also knew that the only group to change the situation—the U.S. Congress—would be in recess until January 25. And they also knew that non-

profit mailers have been paying more and more for postage every year on an agreed-to schedule—called a "phase-in"—starting in 1971 and supposedly ending in 1987.

It's difficult to believe we're not sharing the postal cost burden when we've paid per copy increases each year since 1971—and sometimes twice a year. Last year we paid almost \$100,000 more for postage than we did in 1974. And we now do almost all of the work ourselves in sorting addresses and bagging your own copy for delivery to your own local post office. In fact, postage is now our most costly single item—more than printing and paper, far more than salary costs for the people who put out *The Episcopalian*.

We thank you for your patience in this matter which affects not only *The Episcopalian*, but every Church and non-profit group in the land, every diocese, district, region, synod, and congregation. We thank our diocesan Combination Plan partners for helping to pay some of the doubled postage costs. We thank our advertisers who will be paying more, after March 1. We thank those of you who will be asked to pay more for your subscriptions after March 1 (see notice, page 18). We thank those of you who have already started sending us Postal Emergency dollars.

We intend to continue publishing monthly as we have since 1960. We are preparing for full coverage of the September General Convention in New Orleans. We continue to work, hope, and pray for some relief from this deliberate attack on the nation's non-profit communication system. The postal system concept we know was begun by Benjamin Franklin in the city in which we publish. For 230 years it existed as a service to the public, dedicated to promoting literacy and informing citizens.

As the old saying goes, one is a significant number if it means one elephant in your kitchen. Your Postal Emergency dollars—one by one—will help your Church's national monthly paper immensely—and help continue its full service to you.

—The Editors

Seven year Venture nets \$138 million

by Richard J. Anderson

Venture in Mission—a program conceived to raise consciousness about, and money for, mission—also raised a few questions in its seven-year existence.

"What is it?" was the question as 1975 ended, but the queries progressed to "How much money is being spent outside dioceses and how much is being kept at home?" to "Is Venture having any effect other than fund-raising?" and "How is the money being spent?"

Venture in Mission opens the new year with some of those questions answered. Sixty-nine dioceses and several challenge givers pledged \$138,034,837 toward Venture. Over \$77 million of that went to programs chosen in dioceses while to date the over \$100 million in projects chosen at the national level have received \$36.5 million in pledges.

Of the over \$12 million received to date at the national level, \$10.3 million has been disbursed to 54 projects, and all campaign expenses have been paid in full.

Conference centers and overseas projects received the largest percentage of the \$36.5 million pledge, according to the Rev. Thomas Carson, executive for stewardship at the Episcopal Church Center. Presiding Bishop John M. Allin has decried the lack of support for \$9 million worth of urban needs and minimal pledges toward the Church's three black colleges.

Sixty-one dioceses have completed campaigns, 24 surpassing their fund-raising goals. Nineteen dioceses have decided not to participate or have yet to decide one way or another.

Seven dioceses—Massachusetts, Maryland, Western Louisiana, Kansas, California, Eastern Oregon, and Los Angeles—

will have campaigns this year with a combined goal of \$28.2 million.

Eight other dioceses—Alabama, Bethlehem, Central Gulf Coast, Nevada, New Hampshire, San Joaquin, Spokane, and West Virginia—have ongoing, modified, or non-goal Venture programs.

The 24 dioceses surpassing their goals are Arkansas, Atlanta, Central Pennsylvania, Dallas, East Carolina, Eau Claire, Georgia, Hawaii, Idaho, Newark, Northwestern Pennsylvania (formerly Erie), Oklahoma, Pittsburgh, South Carolina, South Dakota, Southeast Florida, Southern Virginia, Southwestern Virginia, Texas, Utah, West Texas, Western Kansas, Western Massachusetts, and Western North Carolina.

Several overseas dioceses have also participated. Panama and Central and South Mexico surpassed their goals. (See story, page 6.)

The Venture campaign has shown a strong indication that money is available for Episcopal Church mission and ministry on a continuing basis. Dioceses that have participated generally report new lay involvement and leadership, increased regular giving, and more awareness of the Church beyond the parish and diocese.

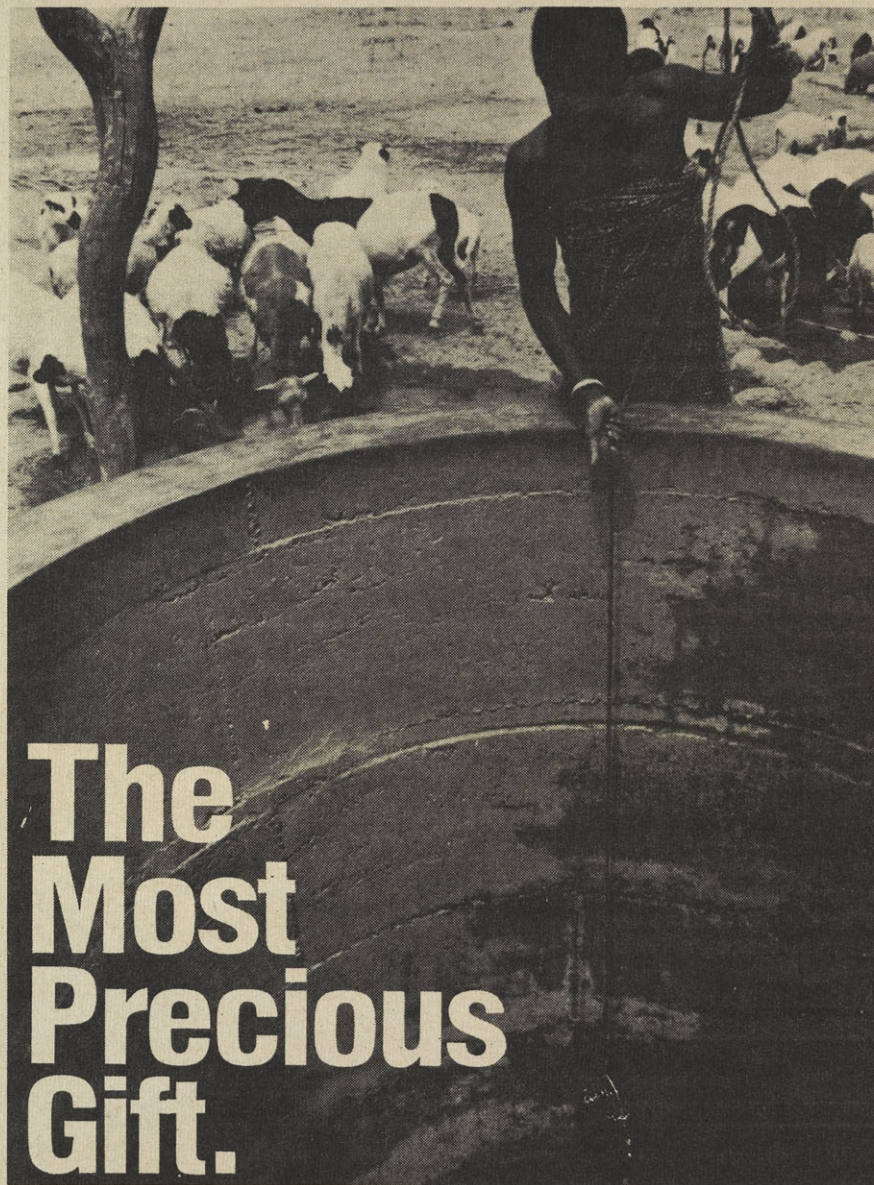
Diocesan campaigns have also proven Episcopalians can and will work in unity on Christian mission even though divided by major theological, social, and political issues, and many have shown a willingness to risk and gamble in faith.

With dioceses continuing to enter the campaign, Venture in Mission will be more than just a phrase for Episcopalians for at least a few more years. Most likely for many Episcopalians it will change from a special campaign into a regular way of doing mission.

Richard J. Anderson is executive for communications at the Episcopal Church Center.



"Christianity is taking root in a new generation of Chinese people," Archbishop of Canterbury Robert Runcie, center, said after a brief visit to Nanking and its Bishop K. H. Ding, right. Accompanied by Terry Waite, left, Runcie attended a reception and visited a theological school where 51 men and women are being prepared for the ministry.



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IN RE: EUCHARISTIC LEAGUES

Several months ago the late Rev. John C. Moser made known through *The Episcopalian* that he was founding the Priests' Eucharistic Leagues and the Laymen's Eucharistic Leagues for the purpose of promoting devotion to our Lord Jesus Christ in the Blessed Sacrament. The sole purpose of the leagues was to bring together in fellowship those persons who wish to dedicate themselves to the practice of spending one hour per week in devotion in the presence of the Blessed Sacrament for their own sanctification and that of the Church. Further, it was Father Moser's intention that Companions of the Eucharistic Leagues commit themselves to one hour of devotion to our Lord in the Blessed Sacrament each day.

The purpose of this letter is to alert as many people as possible that I have undertaken to sponsor and continue these Eucharistic Leagues both because I believe in their intrinsic value to this part of the Body of Christ and because I believe this is a fitting tribute to a brilliant and devoted young priest who contributed so much to the Episcopal Church before his untimely death this past October. If you are interested in learning more about or associating yourself with the Priests' or Laymen's Eucharistic Leagues, please write to me [The Rt. Rev. William Stevens], Grafton Hall, 39 N. Sophia St., Fond du Lac, Wis. 54935.

William Stevens
Fond du Lac, Wis.

KING'S DAY

I have just come from church where we celebrated Martin Luther King Day. I was amazed to learn that Martin Luther King, Jr., has been added to the Episcopal calendar which I assume makes him our ver-

sion of a saint. Why do we celebrate this day when we have no days to honor Thomas Jefferson (who wrote, "All men are created equal") or Abraham Lincoln (who repeated that phrase in the Gettysburg address and signed the Emancipation Proclamation)?

The Church has issued a collect calling Martin Luther King, Jr., a prophet, apparently based on his "I have a dream" speech. Apparently the Church does not understand what a metaphor is. In that speech, King spoke about what he wanted the country to be like, but I can't see it as being the kind of God-given vision that was granted to the prophets.

Christine Crawford-Oppenhimer
Poughkeepsie, N.Y.

KUNG'S FRAY

I was appalled by the reporting in a World News Brief (January issue) concerning the appointment of Joseph Cardinal Ratzinger as head of the Roman Catholic Church's Congregation for the Doctrine of the Faith. The item states Cardinal Ratzinger is "generally credited with forcing the withdrawal of Hans Kung's teaching credentials." By whom is this generally credited? The same error is repeated in the next sentence: "Ratzinger is regarded as one of the Roman Catholic Church's most conservative leaders." By whom is he so regarded?

A convincing case could be made that Dr. Kung's own arrogance in refusing to appear before the CDF was responsible for the withdrawal of his credentials. Perhaps this would not be convincing to many members of a Church like our own where disobedience to the lawful demands of one's superiors is not expected to produce any sort of reprimand.

Samuel L. Edwards
Dallas, Texas

The Episcocats



"I've learned a lesson! Don't be late to Lenten suppers."

HOW GENEROUS?

What a cruel letter from Wilhelmina Seibold (January issue)! Thousands, maybe millions, of these "wall-to-wall" children are starving. What difference does it make who is responsible for their birthing? They are *here*. Are we really going to let them starve? I wonder if Mrs. Seibold thinks we should give "not one red cent" to the Presiding Bishop's Fund for World Relief.

Americans *do* need to "apologize for the U.S.'s lack of generosity." There is a widespread delusion in this country, from the president on down, that we give more foreign aid than any other country. Anyone who knows statistics knows that it is not totals that are meaningful in comparisons, but percentages.

Lillian Weidenhammer
Hattiesburg, Miss.

Exchange

The Episcopalian invites you to make use of the Exchange column. Send items to Exchange, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

DO YOU HAVE...?

A small mission in Oregon needs several child-size acolyte cottas (small, medium, large), an Episcopal Church flag, and an eight-day sanctuary lamp. Please write to Mrs. Lawrence Smith, Altar Guild Director, 757 N. Craven St., Monmouth, Ore. 97361.

Please, does your church have any choir anthems (SATB or SAB) which are no longer used? St. Andrew's Church in Tucson has a small choir and not much money for music but will pay transportation costs (if requested) for any music donated. Write to Choir Director, 6911 W. Flying W, Tucson, Ariz. 85706.

A resident of Redeemer Village, a new retirement center sponsored by the Sisters of the Holy Redeemer, requests about 40 copies of the 1928 Prayer Book. If you can help, send to Charles D. Thompson, Apt. 1213, Redeemer Village, Huntingdon Valley, Pa. 29006, or phone (215) 947-6761.

SUMMER EMPLOYMENT OPPORTUNITIES

The Episcopal Camp and Conference Center (Incarnation Camp, Inc.), located in Ivoryton, Conn., and operated under the sponsorship of a group of parishes in the Dioceses of New York and Connecticut, has openings for counselors and auxiliary staff members (RN's, office and kitchen staff, etc.). Applicants must be at least 19 years old and have completed at least one year of college. The camping season runs from June 19 to August 22 with opportunities for post-season work. Salaries start at \$550+ for the nine-week season. Write to Mr. Andrew Katsanis, ECCC, 209 Madison Ave., New York, N.Y. 10016.

WANTED

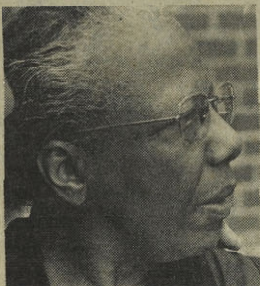
Eleanor E. Langlois, American secretary for the London-based Society of King Charles the Martyr, is compiling information on stained glass windows, statues, pictures, or anything else commemorating King Charles I. If you have such information, write to her at 435 N. Wilson Ave., Rice Lake, Wis. 54868.

The vicar of Church of St. Mary of the Harbor on the tip of Cape Cod is seeking to replace the tower bell which is beyond repair. If you know where a bell from 17" to 22" is available, write to the Rev. John M. McLaughlin, 519 Commerical St., Provincetown, Mass. 02657, or call (617) 487-0199.

To develop a housing or life care facility for senior citizens, contact:
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A three-step process for studying the Bible

BY VERNA DOZIER



Studying the Bible is hard work. No work, however, is more important for the *laos*, the People of God. You can start where you are and go at a pace that fits you. But begin.

Begin with an overview of the Bible, the record of God the Creator calling into being a people whose life together would be a witness to the world of the redeeming

power of the love of God. No part of the story stands by itself. Every verse, every chapter, every book must be studied against the backdrop of the total story.

In the same fashion, the various literary forms in which the story is told must be given attention. The Bible contains history, drama, poetry, short stories, essays, letters, and a form of literature not found anywhere else in the world—the Gospels. In many tongues, in many forms, from many cultures, we hear the wonderful words of God.

In studying the Bible, use more than one translation and have one or two commentaries handy. The Bible should be studied in significant segments—never verse by verse. Follow these steps.

Step 1: Clarify what the passage is saying. What do the words in the passage mean? When different translations use different words, try to ascertain the reasons

for the changes. Check the commentaries for any obscurities in the manuscripts, any variations. Research carefully any nuances the words might have that cannot be picked up in English.

Step 2: Clarify why this passage was preserved. Remember the Bible is the record of the response of the community of faith to the action of God in history. What was the significance of this passage for the community that considered it important enough to pass on? What did it say to them? What were the issues they were dealing with at the time? How did this passage speak to those issues? Use commentaries to explore these questions.

Step 3: Reflect on what the passage means for you/the Church today. The change from the word "clarify" to "reflect" for this step indicates an important change in the process. Do not do this until steps 1 and 2 are done as thoroughly as

Reflections

possible. Information for steps 1 and 2 is available in commentaries and reference books. Once you are clear about the meaning and significance of the passage, you are ready for your own reflection.

Your answers to the question, "What does it mean to me?" are your answers. They can be—should be—shared in the community, but they are not to be judged right or wrong. You tell it as you see it. You hear it as someone else sees it. The interaction of the various responses will deepen and enrich the life of the People of God. And we will live together with our imperfect visions until the Perfect comes.

Excerpted, with permission, from *Equipping the Saints* by Verna J. Dozier, \$3. © 1981, Alban Institute, Mount St. Alban, Washington, D.C. 20016. Add 95¢ handling on each order.

Kentucky ordains former Baptist

by Richard L. Walker

As a congregation of about 300 watched, the Rev. Thomas Shepherd became the first black priest ordained in the Episcopal Diocese of Kentucky in 59 years.

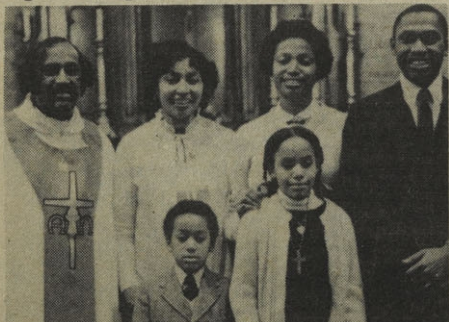
The 45-year-old churchman was ordained to the priesthood January 10 after serving 18 months as a deacon at the Church of Our Merciful Savior, a predominantly black parish in Louisville's West End. He is now priest-in-charge of the parish, which has been without a rector for more than three years. Shepherd says he considers his ordination the result of "Divine Providence" and describes it as a "tribute" to his parish, members of the black community, and white churchmen who have supported ministry to black Episcopalians.

Shepherd plans to work closely with the national Church's black leadership to help remedy the shortage of blacks in the ordained ministry. Bishops, commissions on ministry, and other diocesan structures don't do enough to recruit and promote black men and women for the ministry while black congregations don't encourage their own young people to consider religious vocations, Shepherd declares.

His own road to the priesthood was a long one. Reared a Baptist, Shepherd attended a Roman Catholic school and joined the Episcopal Church in his early 20's. He cites such figures as Dr. Martin Luther King, Jr., Episcopal priests, and other clergy working in the civil rights movement as major influences on his call to the ministry in 1965.

While working full-time for a succession of government agencies to support his family, Shepherd enrolled at the University of Louisville and earned a bachelor's degree in sociology and a master's degree in community development. He enrolled at Louisville Presbyterian Theological Seminary in 1976 and completed studies at the School of Theology at the University of the South, Sewanee, Tenn.

Shepherd says he considers himself close to the Anglo-Catholic wing and wants "to use the best from our Catholic heritage in the Anglican Church and the best from our black religious heritage while respecting the integrity of both."



Thomas Shepherd, left, with his family.

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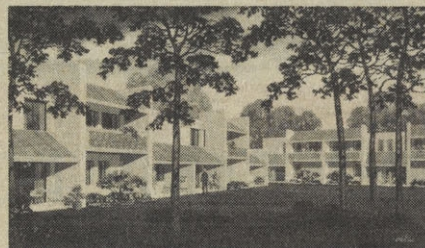
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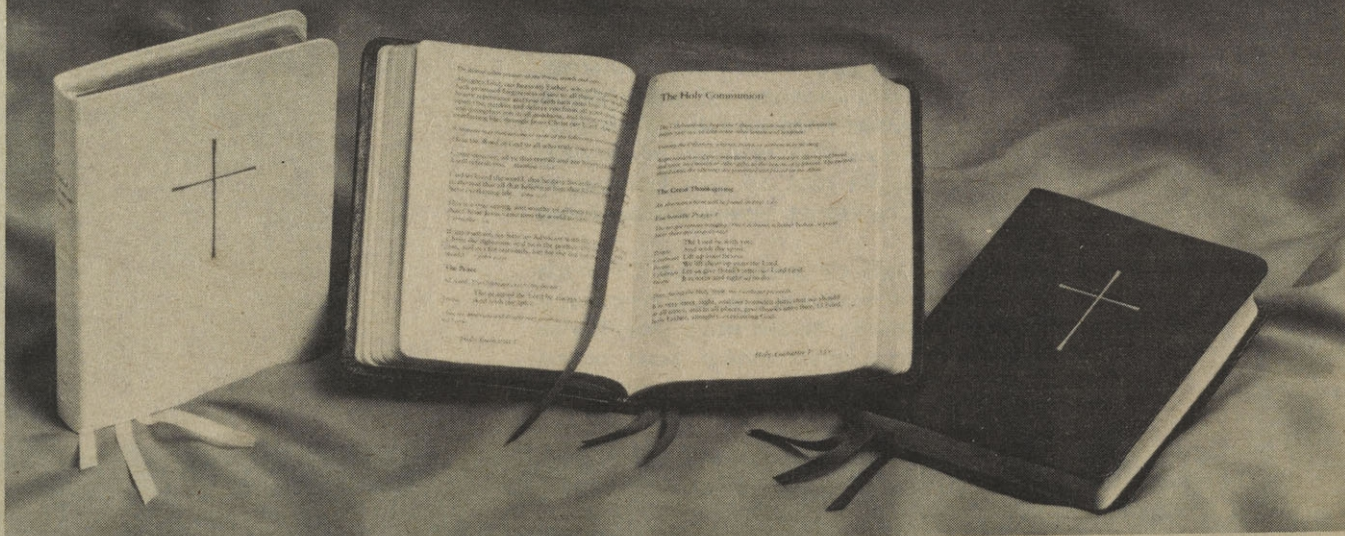
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Religion, politics a complicated mix, survey discovers

The vast majority of U.S. Congress members believes in God, believes in life after death, has membership in a Church, and believes Scripture is the word of God. In these beliefs Congress is "more religious" than the American public, but both groups attend church with equal irregularity.

These findings emerged in a study conducted by Search Institute of Minneapolis, a nonprofit research organization which questioned 80 of the 535 members of Congress under a National Endowment for the Humanities grant. The group published its findings in the December, 1981, issue of *Psychology Today*.

Among other research findings:

- More than 70 percent of members of Congress views "God as dependable, a creative force in history, powerful, and for-

giving" and believes "God is aware of everything I think and do."

- Considerably more citizens (42 percent) than members of Congress (15 percent) believe Scripture to be inerrant, the area of largest divergence in the survey.

In commenting on the study Peter L. Benson, who headed the research team, wrote, "Religion is richer and more complex than most people imagine, and the link between religion and politics is even more complicated."

From their interview information, the researchers developed eight scales or religious themes that define ways religion seems to work in people's lives, such as "my God and I" religion versus emphasis on relationships with people and a religious goal of personal immortality versus a sense of unity with others. They also found six distinct types of religious-belief packages, which cut across denominational lines, and discovered:

- Religious beliefs and values are strongly related to each of eight legislative areas, ranging from military expenditure to civil

liberties.

- The most liberal voting positions are taken by people-concerned religionists and nontraditional religionists. Legalistic religionists and self-concerned religionists are most conservative.

- Evangelicals are not a united conservative force in Congress. Though a large majority is conservative, an important minority votes consistently for civil liberties, international aid, and hunger relief and against military expenditure.

Benson said in some cases one can predict voting patterns more accurately by knowing religious type than by knowing party affiliation.

The finding that Congress is as religious as the American public is, Benson says, "all the more remarkable because more than 90 percent of the members in our sample were men. On religious scales, men tend to rank lower than women."

Reprints of the research article are available for \$2 each plus applicable sales tax, with a minimum order of \$6, from PT Reprints, Box 278, Pratt Station, Brooklyn, N.Y. 11205.



Genesis Project films Bible books

Thirty-three Bible stories from Genesis and the Gospel of Luke are now on film after five years of work by The Genesis Project, which eventually hopes to film the whole Bible. The New Media Bible may take 25 years to complete.

The films represent years of research: every artifact, costume, and detail of Bible life and times was examined to provide a historically accurate series of films. Shot on location in the Holy Land, the films use many local actors and extras to insure "authentic" faces. Dialogue is spoken in Hebrew, Aramaic, or Greek while narrators—including Orson Welles, Jose Ferrer, and Alexander Scourby—read the biblical text verbatim over that background.

Producer John Heyman, who has financed such commercial successes as *Grease*, *Heaven Can Wait*, and *Saturday Night Fever*, is a founder of the project. Like the others involved, he has a great respect for the Scriptures and a deep concern that the present generation is growing up "ignorant of its ethical and moral roots."

"The elimination of Bible teaching in the schools is just a symptom of an attempt by society to accommodate every sensibility—and the consequence of that is wishy-washiness," he says. "As a result, we've compromised our deepest-held religious beliefs. Crime has tripled in the last two decades and our civilization is threatened by the ensuing moral decay."

In light of former attempts to "translate" the Bible into film or other media, Heyman adds, "I've never thought it necessary to have script writers add anything to Scripture."

For more information on The New Media Bible, write The Genesis Project, Box 37282, Washington, D.C. 20013, or telephone (800) 336-4545 or (703) 998-0800.

Mexico Venture funds aid Dallas ministry

Ministry to Mexican Americans in the Diocese of Dallas received a boost when Bishop Jose G. Saucedo of Central and South Mexico announced his diocese had met its 1 million peso Venture in Mission goal and that Dallas would receive a \$9,000 grant.

The Diocese of Dallas, with substantial Hispanic congregations in Dallas and McKinney and a beginning ministry in Fort Worth, has designated \$250,000 of its own Venture money toward Hispanic ministry.

Saucedo's diocese and Dallas have a companion relationship. Saucedo said the grant helps make that relationship "truly mutual." Other Venture funds from Central and South Mexico will aid the Southern Philippines (\$13,000) and national Venture projects (\$9,000); \$9,000 will be used within the diocese.

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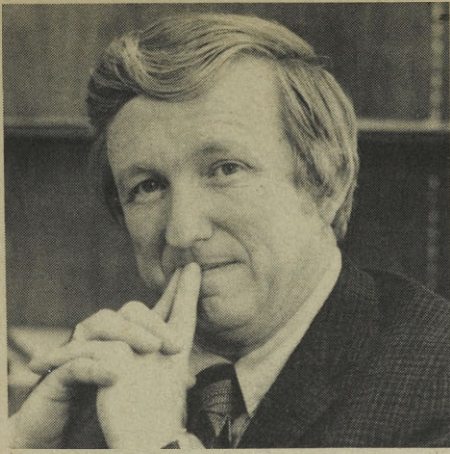
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Bishop Edmond Browning of Hawaii

Browning urges personal efforts for peacemaking

by Morley E. Frech, Jr.

During a 1980 Partners-in-Mission Consultation in Japan, Bishop Edmond Browning of Hawaii visited a museum in Hiroshima, "the sole purpose of which is to keep before the world community the date of Aug. 6, 1945. The afternoon I spent in that museum did a great deal to activate a rather lethargic conscience."

So Browning began his address to Hawaii's diocesan convention. In the year and a half since his visit to Hiroshima he had read, studied, prayed, and meditated, and now he was ready to say that "nuclear and chemical warfare are incompatible with the Gospel of Jesus Christ."

The bishop shared his experience with convention delegates in three presentations. The first was a meditation from James Douglass's *Lightning East or West* in which the question, "What is Trident?" is answered by: "Trident is the end of the world." A single Trident submarine equals 2,040 Hiroshimas, Browning said.

The second was a story from the *Journal of the American Medical Association* in which Dr. Howard Hiatt outlined the treatment—hospitalization, surgery, and transfusions—necessary for a 20-year-old automobile accident burn victim. Hiatt compared such a "heroic attempt" to the "hopelessness" of treating victims of nuclear war. In Hiatt's story, despite the medical technology available, the staff was unable to keep the burn victim alive.

Browning then quoted from Robert Scheer's article in *The Los Angeles Times* on the confirmation hearing of Eugene Rostow, present director of the Arms Control and Disarmament Agency. When asked if either super power could survive a nuclear exchange, Rostow is quoted as answering, "Japan, after all, not only survived, but flourished after the nuclear attack." The results of a nuclear war between the United States and Russia, according to Rostow, would be "10 million [dead] on one side and 100 million on the other, but that is not the whole population."

Based on these three presentations, Browning raised the question, "Can a civilization which has experienced in a single century two world wars and countless regional conflicts seriously believe that a third world war on a nuclear scale would leave anything worthy of the name 'civilization'?"

"Prophetic leadership never comes particularly easily within the life of the Church—certainly not for me—partly because of our own fears related to a false sense of security and purpose, partly because the devil would have us convinced the Church has no place questioning outside its own realm of 'expertise.'"

"The nuclear arms race—the use of chemical, biological, and nuclear warfare—is a moral, ethical, and theological matter. Faith in the Incarnation does not allow us either to escape this truth or to mislead others by our silence."

Browning called churchpeople "to the vocation of peacemaking, of bringing shalom, positive well-being for all."

He outlined five ways to do this:

- 1) Prayer and fasting (Friday is his personal day for fasting) with the intention that through prayer "we might rediscover our identity, who we are and to whom we belong, divesting ourselves of false securities and declaring where our true security is."
- 2) Participation in a dialogue for peace, open discussion among families, communities, congregations, the military, and those in the government as well as "those most affected by the excessive cost of the arms race, the poor, listening to their needs and anxieties."
- 3) Commitment to work for an end to the arms race, to stimulate a bilateral or multilateral process. "The world needs a sign of peace such as it has never needed it before."
- 4) Being advocates for the poor and needy, to support them not only by sharing our

abundance, but by advocating restoration of federal and state funds to health, welfare, and education.

5) Beginning at home, for, Browning said, commitment to peace "never will amount to much unless [it] pervades our personal lives." He identified racism, family violence, community interruptions, child and spouse abuse as obstacles to world peace.

Browning concluded by saying the time has come for Christians to see "our roles in a world covered by a threatening mushroom cloud of darkness" and to bring "a different kind of hope that will lift that cloud from His creation."

"We must be channels of hope for others—for it is not we who hope, but God who hopes in us. Because it is God who inspires that hope, we know it is a hope of certainty in His providence. Blessed indeed are the peacemakers for they shall be called the children of God."

Morley E. Frech, Jr., is vicar of Trinity Church by the Sea, Maui, Hawaii, and communications chairman for the Diocese of Hawaii.

Group begins new alcoholism effort

"Words, words, words, is that all you blighters can do?" Bishop William Spofford used that plaintive cry from Eliza Doolittle in *My Fair Lady* to challenge Episcopalians from Province III (Middle Atlantic) to act on combatting alcoholism, which Spofford says the Church has been decrying since at least the late 1940's.

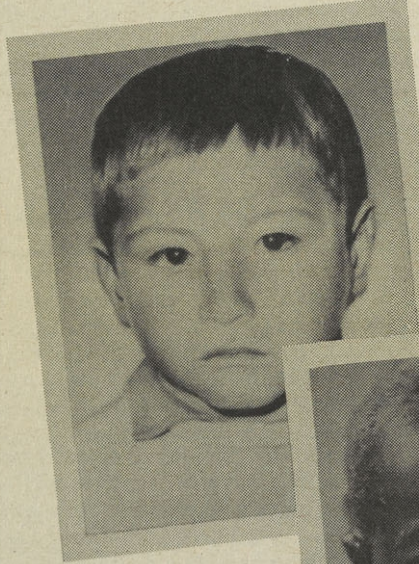
Bishop David Richards of the Office of Pastoral Development echoed Spofford's challenge and suggested diocesan commissions on alcoholism should survey the Church to learn just what has been done since 1979, and should report this information to the 1982 General Convention.

With \$975 from Province III and with J. Russell Horton of the Diocese of Washington to coordinate the work, the survey has begun, and first steps have been taken to charter a non-profit organization.

—Richard P. Sanger

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"David has had a difficult life from the day he was born. His father abandoned the family. The little money his mother earns is not enough to feed the children, or clothe them (and for David, clothes are as important as food due to the fierce Bolivian cold). David also needs medical care."

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Photo By Grant Edwards



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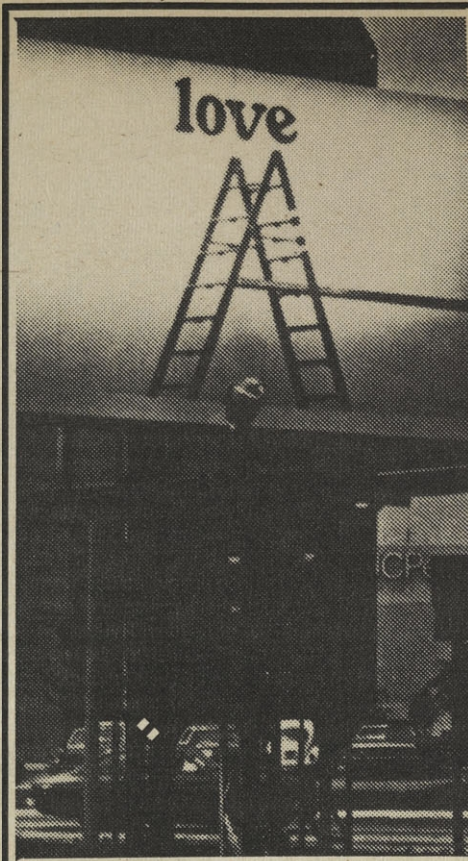
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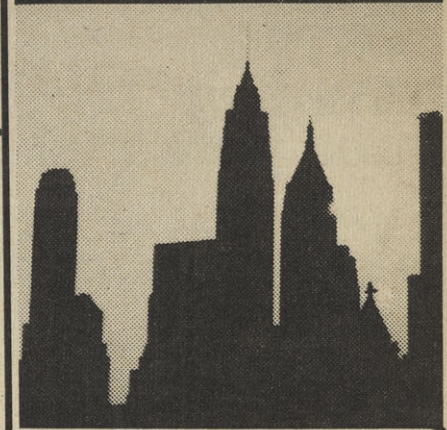
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Patterns of Prayer



This Lent let's make time to pray

by Arden G. Thompson

Last night I went to church with another, and together we knelt to pray. We were alone. There was no sound save for an occasional gust of wind that moved the great beams of the church. We did not speak, only knelt together in the profound silence of faith, and then we were no longer alone.

Such moments of almost unbearable joy are unforgettable. Despite all the doubts and fears of our distracted hearts, God still does come to us with love and compassion so great that in our smallness, it hurts. Yet this is a hurt that heals.

Prayer doesn't always bring such joy for prayer—that time of communication through grace between God and man—brings with it forces far, far beyond our

each other. Perhaps we need the loving support of others if we are ever to let go of who we think we are in order to find out who God would have us be and what He would have us do in order to draw nearer to Him.

Prayer is a terribly risky business because it means letting go and letting God: inviting Christ into our hopeless, confused human lives to touch through us this in-

In this venture of prayer we need each other.

stant of eternity with compassion and healing love. And sometimes I suspect that He must have to shake us until we let go of all illusion and finally behold with speechless awe a living God who is—not was, but is—Almighty, Omnipotent, and Now.

During the coming Lenten season, could we begin a venture in prayer? Could we study prayer in our Bible study groups and open our chapels one evening a week to those who would come together in the silence of His name to risk an encounter with God? Could time be set aside once a week when the love we feel for each other could give us the courage to face ourselves in God's Light, a time of prayer that would culminate in our Easter Vigil?

I am not versed in such matters but envision it as a time when our minister would not be called upon to lead us, as a holy time set aside with candles burning, Reserved Sacrament in place, and hearts expectant but not bound by the rules of formal worship. To begin with a prayer or meditation for the week seems fitting, but, beyond that, what happened would be up to God.

It would be, I hope, a time when the Spirit of God could speak aloud from the hearts of His people in petition, thanksgiving, or adoration. Our formal services really do not encourage the spontaneity that results from this form of shared experience where one can be startled into speaking aloud; sometimes this does happen even to New Englanders though I suspect God must have to be extra specially startling for us.

When I was a child, Lent meant thinking about candy all the time because I had to give it up. I had no idea that giving up something was to help me remember to think about God or that I was the poor that Christ came for.

Now I know Lent means giving up unnecessary activity, too, so we can have

time to ask God into our lives, time to right our relationship with him, time to pray.

Can we begin a Venture in Prayer during this coming Lent? Can we manifest in outward action our Christian commitment by following Christ in prayer? God willing, we can. Once we're committed, I'm sure He will swiftly show us the way.

Come with me through clouds of unknowing to that Holy Place fashioned not by human hands, but by God. Come with me into meaning beyond knowing. Oh, Christ, come now.

'The Body of Christ is at prayer in this place'

by John C. Allen

Spirituality is a gift from God to which we must respond in an ordered way. People who have heard that spirituality equals the whole of life lived toward God sometimes imagine that this means they don't have to pray specifically and deliberately. There are those who say, "Every time I speak to someone on the telephone, every time I write a letter, that is an act of prayer." The example of Brother Lawrence, praising God among the pots and pans, is used by such people as an excuse for not having any ordered prayer. They tend to forget that Brother Lawrence had already been at the community Mass and had joined in the Office and that because of this he was growing in the art of recollective prayer.

God has given us life, and He has given us His Spirit so we may live in a Godward direction. Specific acts of prayer sacramentalize our response to this. I would be old-fashioned enough to say everybody needs a disciplined, structured life of prayer. This is practical common sense. Nobody would suggest you have a healthy life if you don't have regular sleep, regular meals, and regular exercise. Nobody is going to earn his living if he has a free attitude toward work and goes to work whenever he feels like it. God is a God of order, and things go awry when we fail to observe the rhythm and order of creation.

On the other hand, going back a bit, we find that people were so slavish in their attitude toward the life of prayer that their spirits were imprisoned. The Office, in-

stead of being a joy, was a burden. It became mere repetition. Intercession was not imaginative, but was just a duty of going through never-ending lists and litanies.

There is nothing virtuous in a liturgy's

The congregation should be a school of prayer.

being ancient if it is also dead. Liturgy must grow and develop. It has its roots in the past, but it leads us, as living people, into the future.

We have to find the happy balance of a prayer which is disciplined and, at the same time, living. In the life of our Lord is that balance. He was not a rigid ascetic. In fact, He often brought criticism on His head when He went to parties with doubtful people. He feasted when people thought He ought to be fasting. Yet no one can say our Lord wasn't disciplined.

We all agree we should pray, but in the back of our minds is an uneasy feeling our prayer life is not as healthy and vivid and full as it should be. So I would like to consider with you how we can minister to one another and to the world, helping people to realize their potential for spirituality.

I suggest that every parish congregation is a religious community, a community of people at prayer. I've always aimed to have not an organizational parish, but an organic parish. In my congregation the Daily Office is said every morning and every evening by both clergy and laity. It is always followed by intercession for the world and for the parish. If there's going to be a local meeting or activity, people can be sure when they hear the bell rung that these concerns are being offered up to God. People come to St. Nicholas' not because of the brilliance of the rector, or the brilliance of the choir, or the fact that it is a beautiful building, but because the Body of Christ is at prayer in this place.

There is only one prayer, the prayer of our Lord who continually makes intercession for us. When people begin to understand this, they realize the inadequacy of their prayers is made up for by the fact that they are praying within the Body of Christ and through Jesus Christ. It's a great comfort to know there's not a minute in the day when Christians aren't at prayer somewhere in the world.

Having experienced the prayer of the Christian community, people will desire to learn more. I suggest in my parish that those who are ready to commit themselves to God should be prepared not just to attend the Eucharist every Sunday, not just to give alms and support the Church in various ways, but also to grow in Christ in a learning situation. They should be members of small groups of people who will teach one another and grow with one another in the life of faith. The priest's responsibility is to train the people who will then be able to help others. In this way the congregation becomes a school of prayer.

The Rev. John C. Allen is a parish priest at St. Nicholas', Chislehurst, Kent, England.

From *The Transfiguration Quarterly*.

A moment of hope in a time of need

by Connie Stockard

For some reason, I didn't feel like being in church. I didn't think I felt anything. But I was there because sometimes I don't feel hungry when I need to eat.

Thunder sounded like giant boulders meeting head-on at a million miles an hour. Hard rain beat the roof of the church as I stared at the hypnotizing flicks of candle lights and smelled the mysterious bitter-sweetness of incense behind me. I knew

without turning around that the priest stood behind acolytes and lay readers waiting for the triumphant chords of the processional. As I knelt there, an empty cross towered before me, shouting of the resurrection. A long, spotless fair linen cloth graced the altar where we would celebrate the Eucharist. I knelt but prayed to no one.

This reminds me of a funeral, I thought. Where is the Living God while cold children are huddled and hungry? While disease and poverty eat away at human life? I had just lost two loved ones to cancer and a young Mexican foster son to the streets of the city.

In the pew ahead of me Will held his blond bangs between two fingers and sucked the thumb of his other hand. Anne clung to her kneeling mother and made faces at Will. A year apart, I thought. Elizabeth, the oldest sister, sat rigid and regal, staring straight ahead, much too sophisticated at 7 to carry on with the antics of her siblings.

We were standing and singing. I bowed

as the boy frocked in white passed my pew carrying the cross. "From heaven he came and sought her/ To be his holy bride;/ With his own blood he bought her/ And for her life he died."

The words of the hymn stung me. A baby cried somewhere in the back of the church; the man beside me coughed. Will pinched Anne, and Elizabeth glared at them, knitting her dark eyebrows, then stared righteously at the priest, her chin lifted. Anne started to whimper and snuggled closer to her mother.

The rain had stopped. A stream of sun inched its way through the stained glass window and shot a white beam over the heads of the children in front of me. I knew why we were all here. There was life, there was a promise. . . . Let not the will of humans, but yours be done, Lord. "Yet she on earth hath union/ With God, the Three in One./ And mystic sweet communion/ With those whose rest is won."

The words and notes reached the ceil-

ing, soared through it and touched the voices of millions throughout the past and present and reached far into the future. All the voices blended: those martyred, the sinners, the poor, the sick. We were all trying. I stopped singing, the words blurred. A hope swelled inside me as I closed the Hymnal and sat a while.

Connie Stockard is a member of St. Stephen's Church, Wichita Falls, Texas, and works for the Texas Commission on the Arts, teaching creative writing.

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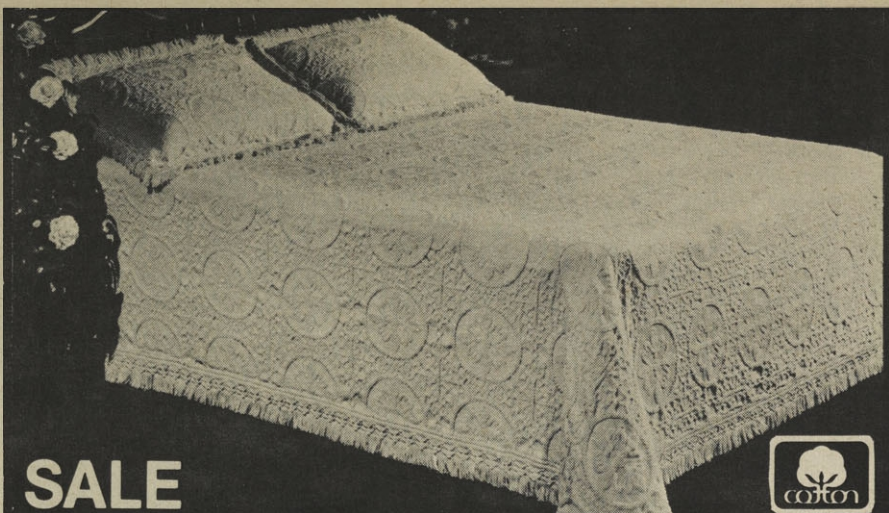
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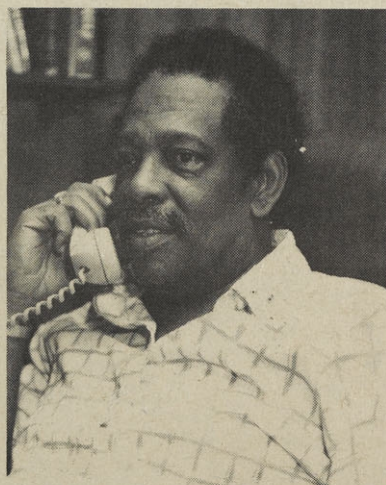
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Herb Groce: A good Scout

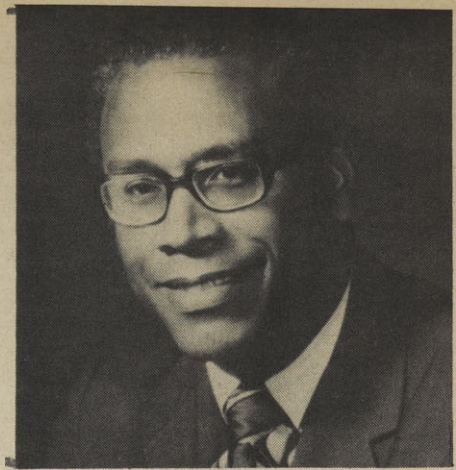
by Michael Whittaker

The Metro New York Area of the Boy Scouts of America stretches into Europe and as far south as Puerto Rico. It has 153,000 Scouts, all under the administration of Herb Groce, 52, a six-foot-one priest with a deep, resonant voice.

Groce, who is as apt to wear a "Philmont" belt buckle as a clerical collar, was ordained in 1979 and served St. Stephen's Church in New York's suburban Rockland County as a priest. "My wife was once asked if it was a predominantly white parish," he laughs. "It had a small racial minority—me. I don't think there is a black voice or a white voice. I think there has been a voice of God who speaks in us and through us regardless of what our color is." Groce now assists at Trinity Cathedral, Trenton, N.J., for a salary of \$1 per year.

Groce makes his living as director of New York City's Lincoln Center for the Performing Arts and directs a staff of 125 with a budget of \$5 million per year. Unlike most executives, he keeps a Bible on his desk, and in the corner of his office is a Gaelic cross, an icon of Elijah and another of St. Paul, the prototype of the worker-priest, the tent maker.

"As a priest in the secular world I need reminders of what and who I am," Groce says. "So, of course, those are my remind-

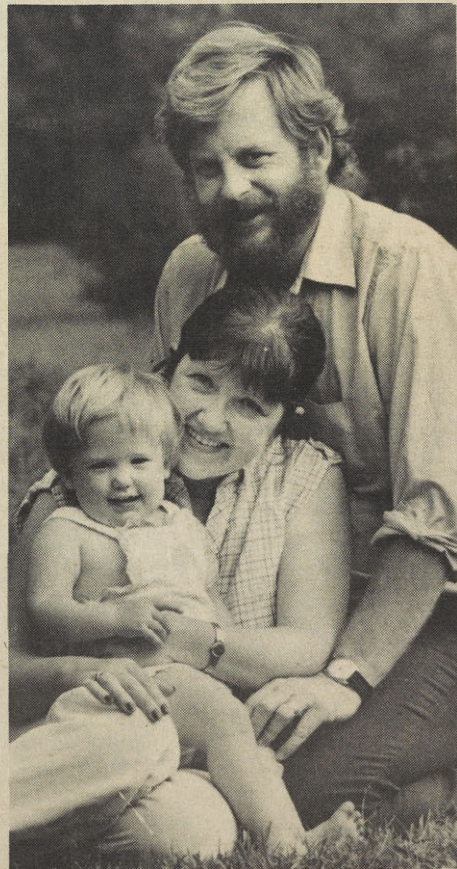


ers; much the same as in Scouting there is the oath and the law and, of course, the motto, 'Be Prepared,' constant reminders of what we should be doing and of who we are."

Groce grew up in Philadelphia, Pa., was a member of Troop 48, and later became Scoutmaster of Troop 28 at St. Barnabas' Episcopal Church in the city's Germantown section. Later a district Scout commissioner in Hagerstown, Md., and council commissioner in Binghamton, N.Y., he also served with the international Scouting committee and the U.S. Foundation on Scouting.

Of his varied activities, Groce says, "My whole agenda is in the hands of God, and He will use me as He sees fit. In whatever fashion, I am ready to answer the call."

The Harvards: To plant a church



The Harvards with Tessa, born in Arequipa, Peru.

by Julie Knight

Evangelists and church "planters" John and Susan Harvard remember St. Francis' Episcopal Church in Rutherfordton, N.C., as "the first church that received us when we started raising money three years ago." Home on furlough from Peru where the South American Missionary Society, an Episcopal group, had assigned them, they shared experiences this fall with SAMS missionary trainees who will be serving in Honduras and solicited financial and prayer support for another three-year stint.

In Arequipa, Peru's second largest city, the Harvards lived not in a jungle hut as many people imagine missionaries do, but in a comfortable home in a middle-class neighborhood where they have been telling their neighbors about their Christian be-

liefs and "planting" churches. "It takes much more money and so many years to penetrate these middle-class groups," says John. "We feel since everybody else is out there working with the poor, we should stay in the inner city with the hard-core middle class."

The Harvards, the first missionaries sponsored by SAMS-USA, hold services for their nine-member congregation in their home until a church, being built from funds contributed by the home parish of a couple sent by SAMS' English branch, is completed. Reaping a harvest of only nine members after three years of labor does not discourage them. They say "church-planting is a nebulous thing. It takes time to establish relationships, time to share your faith."

John says SAMS' efforts are filling the gap between the Roman Catholic Church and the Evangelical Church. The Episcopal Church's evangelical, Protestant doctrine and life style, John says, emphasize a personal relationship with Jesus Christ, but it is an historical Church with a liturgical worship form familiar to Roman Catholics.

"We're like a flea on an elephant," says John. The Roman Catholic Church acknowledges that "we provide services they need. The Catholic priests don't have a lot of time for counsel, pastoral care, or biblical teaching. They have their hands full with marriages, baptisms, and burials." John is not concerned where people go to church, only that they "are genuine born-again Christians."

"Peruvians make better ministers in Arequipa than we do," John says, "because we will always be outside their culture." So the Harvards work to train local people to take church leadership roles. The church John and Susan first attended, started and led by a Peruvian minister, now has 20 members.

During their second stint in Peru the Harvards would like to add two more congregations. "Our feeling is God calls you to an area as a missionary and you stay there until God calls you to do something else," Susan says.

SAMS missionaries must solicit support for their work. The money the Harvards raise in the U.S. will support them and their ministry for three years and will also be used to buy Sunday school materials and audio-visual equipment.

When the Harvards came home, they returned to St. Francis'. "Their warmth and encouragement and support gives us the impetus to go visit other churches."

Cathy Lux: A way to serve

by Sister Vera Gallagher

She greets me dressed in the white sari with blue trim which millions identify with Mother Teresa of Calcutta. And she's full of questions: "Tell me about St. Mark's. What's being done for the poor in Seattle?"

Cathy Lux, communicant of St. Mark's Cathedral in Seattle, Wash., investigated Episcopal religious orders when she felt called to the religious life but decided to join Mother Teresa's Missionaries of Charity. To do so she became a Roman Catholic. After a period of aspirancy in London and a postulancy and novitiate in Rome, Cathy, now Sister Clare Ann, has taken vows of poverty, chastity, obedience, and free service to the poor.

Sister Clare Ann lives in London's East End, home to Indian immigrants, the Bengali, with a sister from Northern Ireland and two from India. Their home is a small, fourth-floor walk-up on a quiet street, and their day begins at 5 a.m. After Mass in a London church and a substantial breakfast—"We are urged to eat. We do physical work, and we need it"—she is off visiting the poor.

She takes me to a gigantic housing project, and as she runs up flights of stairs she points to padlocked doors and says with anger in her voice, "There are hundreds of empty, padlocked flats and thousands of people on waiting lists to get into them. They stay empty for months. Don't ask me why."

We visit an elderly man and his wife. He throws a blanket over a couch littered with dog hairs and smiles with pleasure as he pulls out a bank book. "I've inherited £1,000," he says. "I want you sisters to have it."

"Oh, no," Sister Clare Ann laughs. "That's for you. You spend that any way you want for yourself and your wife. That's yours."

Outside she tells me about a woman whose toilet became clogged a year before. The woman called authorities, but nobody



Sister Vera Gallagher poses in London with Cathy Lux (Sister Clare Ann) for the people at home in Seattle.

came. "So after her toilet got filled up, she used her bathroom, then her living room. All of us sisters came and shoveled 12 bags of filth out of her flat and scrubbed it clean." When the toilet remained broken, the sisters found her another flat.

The woman died nine days later, and "then there was nobody to bury her or go to her funeral. We took care of that, too, and the old man we just visited gave a small offering to the officiating priest." The poor are so generous, she says.

Sister Clare Ann's admiration of Mother Teresa, who spent her 70th birthday with the sisters in London, is obvious. The sari Mother Teresa adopted, she explains, is the kind worn by the lowest caste in India and not so easy for Indian girls to wear. "For myself, I am filled with peace and joy—the joy of total surrender to God, of service to His poor."

"Tell everybody in St. Mark's how glad I am I began my religious experience there. The community in St. Mark's sustained me. I pray for all of them every day. Tell them that, and say I love them."

Sister Vera Gallagher is outreach minister at St. Patrick's Roman Catholic Church, Seattle, Wash.

versity, an area of special interest during her seminary days at Episcopal Divinity School in Cambridge, Mass.

Northup's seminary education was preceded by a degree in radio, TV, and film from the University of Wisconsin. Between college and seminary she worked in a variety of jobs—from pumping gas and driving a cab to management positions with printing and manufacturing firms. That period gave her good survival skills and considerable administrative know-how.

She also has good physical stamina. She achieved a first-class rating in the Marine Corps Physical Fitness Test that was part of her two months' intensive chaplaincy training.

Northup hopes to go on active duty with the Navy but must first have at least two years of pastoral experience and is presently looking for a full-time parish or chaplaincy job in the greater-Washington area.

Asked if one requires special skills to be a military chaplain, Northup replies, "Chaplain must be sensitive and adaptable to change, to the demands of a pluralistic environment. Moreover, the chaplain must be personally committed—not just to the Lord and His service, but to the United States and its service and to a specific group of people who are in many ways uniquely dependent on him or her."

What is one of her toughest challenges as a chaplain? "To be able to maintain a prophetic voice without stridency and a healing presence without aggressiveness."

Has the reality of combining the two vocations lived up to Northup's childhood expectations? "My exposure to the chaplaincy has confirmed my sense that this is where I truly belong. [I] hope to pursue this ministry and continue to grow within it."

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Lesley Northup: Vocation Ahoy!



by Janette Pierce

What can you say about a woman whose childhood vocational goals were priesthood and the Navy? If she's Lesley Northup of Washington, D.C., you can say, "Congratulations." Last January she was ordained a priest in the Diocese of New York and on July 31, she was sworn into the Chaplain Corps of the Naval Reserve. She is the first Episcopal woman in the military chaplaincy.

The Rev. Lt. (JG) Lesley A. Northup performs funeral services at Arlington National Cemetery and weddings at nearby Ft. Myer. She works part-time as a non-stipendiary priest at St. Augustine's in Washington, serves on a diocesan committee on alcoholism, works with other church organizations, is an associate of the Order of St. Anne, and coaches a women's softball team. In her spare (?) time she enjoys photography. She is also taking advanced work in liturgics at Catholic Uni-



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Massive, subtle problem

Fight racism, Atlanta conferees tell Church

by Alice Murray Wright

The red-carpeted meeting room on the sixth floor of Atlanta's swank Sheraton was filled with cigarette smoke as Dr. Beryl Banfield stood quietly waiting to start her second seminar of the afternoon. The tall, dignified black woman who heads the Council of Interracial Books for Children in New York stood with her arms folded and assessed the situation.

The subject was institutional racism, and Banfield was ready to "get the juices flowing" for the 28 priests, bishops, and laymen and women who had selected her seminar from the 10 available that afternoon during the Episcopal Church's National Conference on Racism.

First came the questions each participant was to answer on a piece of paper: define racism and define institutional racism. Then came the answers as Banfield defined them. Racism, she declared, the words emanating slowly and precisely from her lips like music from a finely tuned violin, is much more than simple prejudice.

Racism, she maintained as she carefully studied the faces of black and white men and women around her, involves first the "belief that one race is inherently superior to another" coupled with the insistence that one race has the right to dominate and rule the other. In addition, racism involves the "practices and principles of government based on these assumptions and the power of enforcement."

Power, she stressed, is the most important word. Institutional racism is "that set of practices and structural arrangements that operates to keep in place racist attitudes."

After laying the groundwork for the seminar, Banfield gave the problem of rac-

'Bear prophetic witness'

Following is the complete text of the resolution adopted unanimously by participants in the Conference on Racism which the Coalition for Human Needs sponsored in Atlanta, Ga., in February. The Coalition will fill in the dollar amount before sending the resolution to Executive Council.

PREFACE

We, as committed members of the Episcopal Church, are extremely concerned by the racism of our Church, our government, and our society, and we confess the extent to which we ourselves have manifested and participated in that racism.

We believe that all people are the children of God by creation, that all Christians are inheritors of the kingdom of heaven by baptism, that as members of the body of Christ we are responsible for making that equal and mutual membership manifest unto the world.

Recognizing that our Gospel and our tradition demand us to show special favor to the stranger (refugee), the homeless, the poor, the orphan, and the widow, we call upon our Church and our government to address the ways in which our policies and practices have adversely and disproportionately affected minorities and the poor.

Finally, we believe we are accountable to our God and to our brothers and sisters:

- to remove the manifestations of racism in our part of the body of Christ;
- to bear prophetic witness in opposing manifestations of racism in our Church, in our government, and in our society;
- to affirm the unique worth and equal value of every person under God, that same God who shall come to be our judge.

Therefore we commend the following for your consideration:

WHEREAS, the Coalition for Human Needs Commission did convene a National Conference on Racism in response to the actions of the General Convention of 1979; and **WHEREAS**, persons from more than 50 dioceses in the United States—bishops, clergy, and laity—did attend that conference and pass this resolution unanimously; and **WHEREAS**, it became obvious at that conference that racism is systemic in our Church and in our society; therefore be it

RESOLVED, that the 1982 General Convention continue the Coalition for Human Needs Commission as a high priority program; be it further

RESOLVED, that the Coalition for Human Needs Commission determine a method for the Church to use in understanding philosophies of governments and institutions that encourage racism and proclaim the Church's teaching as clearly and specifically as possible in response to these philosophies; be it further

RESOLVED, that the Coalition for Human Needs Commission, in consultation with the Presiding Bishop and appropriate staff persons named by him, provide diocesan bishops with materials that may be used by churchpeople in each diocese (especially at conferences for various age groups) to become aware of the extent of our systemic racism; and be it further

RESOLVED, that the General Convention call upon every diocese in the United States to establish appropriate committees or commissions necessary to help each diocese become an agent of change in dealing with systemic racism; and be it further

RESOLVED, that the triennial budget 1983-85 include a sum of \$ _____ annually for this purpose.

ism a current, personal perspective. "The reality of racism in this country is no matter how far a black gets, he or she can get no further than the lowest black. We are all viewed the same."

Her statement was echoed throughout the four-day conference, not only from seminar leaders, but from the two keynote speakers and from the 200 conference participants who denounced "systemic racism" in the Church and in society and voted unanimously to call on the Church's General Convention to fund a triennial program at the diocesan level for the Church to become "an agent of change" to deal with the problem.

The resolution will be sent to the Executive Council with a request that it be forwarded to the General Convention meeting in New Orleans in September.

The keynote speakers, Dr. Hazaiah Williams, director of the Center for Urban-Black Studies at Graduate Theological Union at Berkeley, Calif., and the Rev. Norman Faramelli, director of planning, Massachusetts Port Authority, and chairman of the Urban Mission Committee of the Diocese of Massachusetts in Boston, echoed Banfield's definitions and said anyone who thinks racism is on the decline is not facing facts.

"Racism seems to be all over the place," Williams said. "The problem is so massive and so subtle that it often escapes us. The biggest problem is nobody stands accused. Nobody is guilty. I think we have gotten ourselves in a serious bind because in the midst of such data we can be led to forget the essential demonic quality of racism. One of the great myths developing by black and white scholars is racism as evidenced by mass discrimination is over. That is mythology."

Faramelli agreed. "My experience is racism exists in direct proportion to the strength of its denial. The more people say, 'We don't need to talk about that, that's not a problem anymore,' the more deeply it is ingrained."

Both Williams and Faramelli blasted President Reagan's economic policy and cited the book, *Wealth and Poverty*, by George Gilder as the handbook of the ad-

Continued on next page

Faramelli suggests five not-so-easy pieces of problem

In his address to the National Conference on Racism, the Rev. Norman Faramelli, director of planning, Massachusetts Port Authority, and chairman of the Urban Mission Committee, Diocese of Massachusetts in Boston, recommended a five-point program to combat racism.

First, the Church can be an instrument of moral change and personal character building by declaring racism a part of original, inherited sin, "sin standing in need of redemption."

Second, the Church can be an arena of discourse. "Let's dare to be irrelevant and engage in deep, challenging moral discourse," he said, calling for the use of papers and resolutions. The very act of creating, refining, and passing a resolution engages people within the Church in discourse.

Third, the Church can be a moral example and model for other institutions. Any complete doctrine of Incarnation must be both cosmic and personal in nature and therefore compels reform. He advocated diocesan racial audits and corrective action, both advocacy with the poor and actual housing projects for the poor, as well as extending corporate relations to the point of considering withdrawal from doing business with firms which have poor affirmative action records.

Fourth, the Church can create communities of support for minorities and those working with them, offering inclusive liturgy, trained support groups, and exten-

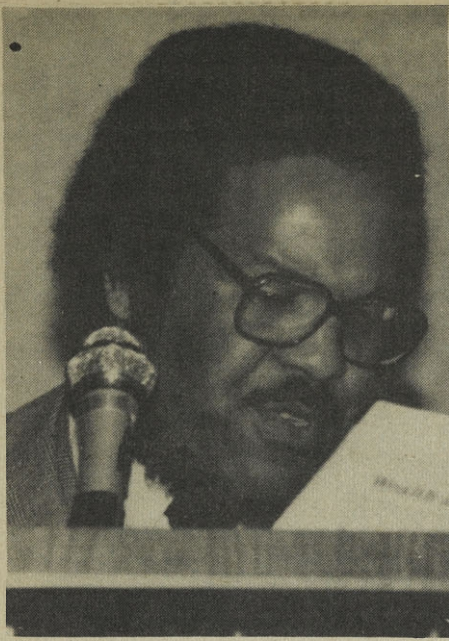


Norman Faramelli

sive access to resources and networks.

Finally, the Church can be an agent for social transformation by offering support and training to those within the Church who work in institutions to help them recognize and confront racism within their work and by forcing change from outside. "Those who say you can't support radicals and talk to businessmen are wrong. You must do both," he said, recommending creating "zones of freedom" from which prophecy can come.

"Community groups are always a pain in the neck. They dress wrong, talk wrong, do the wrong things. There is always great risk. But there is no other way to hear prophecy. Confrontation can be non-violent. I hope it will be. But it cannot be non-conflictual."



Hazaiah Williams

Photo by Gene Britton

what the economy can afford."

He maintained that Reagan's economic policy would help reduce the negative effects of racism by expanding the economic pie for everyone rather than leaving the blacks to "fight over the crumbs. If we can expand opportunities in all the areas, from housing to jobs, the fact that someone doesn't like me because I'm black doesn't really matter."

Seminar participants quickly attacked Keyes' thesis, that if the economy is good enough, the effects of racism will be reduced.

A white priest from just across the Potomac from Washington, the Rev. John R. Frizzel, rector of St. Alban's Church, Annandale, Va., said the premise of expanding the economy to solve institutional racism "is out of touch with reality. What we are seeing now is an attempt by this administration to go back to 19th-century capitalism, and if they are really anti-communist, [they should know] that this is what produced communism in the first place."

Bishop Clarence N. Coleridge, Suffragan of Connecticut, also challenged Keyes' idea. Coleridge, who is black, said, "We don't need an easy acceptance of racism. Then it becomes easy for people who are racist to get into power. Then they can expand the economy just for one race. The cutting edge has to attack racism always. Black people have to be reminded always that we are the first to go."

ministration's economic plan.

"When we sense a movement, we ought to go looking for the theoretical foundation of it because it usually is not haphazard," Williams said. "This stuff," he said, holding up a hardback copy of the book, "is what is fueling contemporary thought patterns in this country. This is the data that is forming the backdrop of public policy."

Williams added that while his problem is dealing with the material, "I think your problem is to see your ethical responsibility. When do you stop calling people, whose considered action increases the measure of injustice in this country, 'sweet guys'? How can they be good when the basic forces of divisiveness between persons are exacerbated by their actions and the end results are the increase in fracturing of the human family?"

In his address, Faramelli dwelt on what he called "distorted realities of racism" that need to be fought. "We need to combat the whole illogic that says, 'We have to get people off welfare,' and then cuts back on job training, [the illogic] that says 'What we need is more education,' and then attempts to kill the Department of Education. We have to fight the illogic that says all of this must be subsumed under free market needs."

He called on conference participants to engage in a "new demythologizing against the myth of the omnipotence of the free market system. Don't exacerbate racism by making the races fight over a shrinking pie."

In a panel discussion later, Faramelli continued his call for the Church to take a stand against many of the nation's current economic policies. "The Church has to understand there are certain economic issues the Church can't deal with, but we have to understand that economics is very much related to the world, and we have to bring our values system to any discussion."

One of his examples of disagreement with Reaganomics was in the area of tax incentives. "It might be right to give tax incentives but not for one corporation to gobble up another with no net gain in jobs." Those tax incentives, he said, should be reserved for corporate dealings that create new jobs.

Criticism for Reagan's economic policies was not unanimous among conference participants, however.

The administration's program was the subject of a seminar, "Reaganomics: Impact on racial groups," led by Bill Keyes, a staff member of the Joint Economic Committee of Congress. Keyes, a black in his early 30's, defended Reagan's programs to the 27 participants in an early afternoon seminar but was met with animosity from a majority.

Keyes began with the premise that "government has spent beyond its means. Government has been looked to as if it were God, looked to to solve every human problem, and we have spent far beyond

Cathedral helps blind visitors enjoy treasures

by Harvey J. Berman

"So this is the Washington Cathedral. Well, I'm really impressed. Now I can see why they describe it as one of the most magnificent churches in the world."

It was a typical comment, made by a visitor totally awed—even a bit overwhelmed—by the infinite grace and grandeur of our country's "national" church. What made it unusual and quite poignant, however, was the petite grandmother from Dayton "seeing" the Cathedral and reveling in its majesty was completely blind.

Actually, she was one of the hundreds of "sightseers" converging on the shrine weekly from all over the world. Over the years, Cathedral officials have blueprinted and implemented a highly successful program for the unsighted, enabling them to "view" the Gothic edifice through vivid descriptions by their own interpreters and specially-trained Cathedral guides and their own finely-honed sense of feel.

When it's finally and triumphantly completed in 1985, after 78 years of on-and-off construction, the Cathedral will be one of the most massive in the world. But the blind really don't have to see its monumental proportions to appreciate them. Described for them, they can visualize its cavernous 275-foot width. They can see in their mind's eye its 520-foot length. And they can soar with the Cathedral's twin towers reaching 222 feet into the Washington sky.

When their guide or interpreter ecstatically describes the building's masterfully-crafted stained glass windows, they can see them, too.

Women in the group are particularly intrigued by the brilliant stained glass in the Cathedral's nave, especially exquisite when it diffuses the midday sun. It depicts woman's role in the world and reveres her as mother, teacher, guardian, and purifier.

A sublime, multi-faceted St. Teresa dominates the nave. Nearby is a superb depiction of Isabella Thoburn, an American missionary to India who devoted and sacrificed her life to ease the plight of the poor and hopeless of the subcontinent.

Not long ago, the Cathedral added a new attraction specifically for the unsighted. Clambering excitedly off their buses, blind groups are immediately escorted to a small library near the Cathedral's main

entrance. There they're led to a dazzling white plaster cast on a library table. They may not be able to see the brilliant sunlight lighting up the head like a halo. But they certainly can trace the delicate features of Helen Keller.

The cast is extremely detailed. The unsighted can run their fingers over the eyes, nose, ears, and fine hair. And even the three strands of pearls that Helen Keller always wore are etched masterfully into the cast.

Says Richard T. Feller, Clerk of the Works of Washington Cathedral: "The original Keller sculpture is way up there in the north nave and totally inaccessible to the unsighted. So, some time ago, someone suggested we create a cast from it so that even if the blind couldn't see Miss Keller, they could at least touch her."

"So we did. Today the Helen Keller casting is a source of joy and inspiration to all the blind who visit us."

Another highpoint of a Cathedral tour by unsighted groups is a visit to the serene Chapel of St. Joseph of Arimathea. Helen Keller's ashes are interred there. So are those of her teacher and companion, Annie Sullivan.

If Feller has his way, a Braille tribute to Keller will soon be etched on one of the pillars near the Cathedral's columbarium. A second Braille carving will also be placed adjacent to the site of Helen Keller's actual resting place.

"No one in this world draws strength more from God than the handicapped," Feller observes. "No one needs the solace and the promise of God's house more. Certainly, we are truly doing God's work when we make a place at the Washington Cathedral for the nation's blind."

COUPON COMMENTS

When is a parish newsletter more than a newsletter?

When it's the two-way communicator the Rev. William McLemore sends out from Holy Trinity Church, Auburn, Ala. In addition to the Sunday schedule, which includes a listing of parish lay ministers and their assignments, it contains the usual parish newsnotes and a cartoon drawn by the rector.

All this is done with style, but what lifts the newsletter above the average is the back-page coupon which solicits response from the congregation. Parishioners can check a box to change their mailing address or have the rector visit. Or they can write suggestions of how to improve Christian education, fellowship programs, or worship.

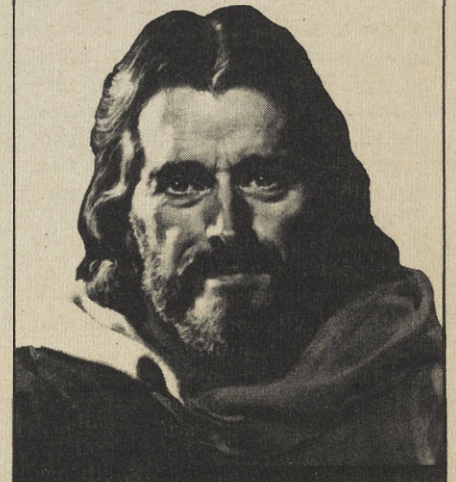


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Nearly two years of suspense ended January 25 for Joe Doss, shown left holding Chad Frade, and Leo Frade. Convicted of "trading with the enemy" in conjunction with a 1980 boatlift of Cuban refugees, the two New Orleans priests were put on probation and fined \$1,000 each by a federal judge.

Judge fines boatlift priests

In Miami, U.S. District Court Judge Edward Davis sentenced the Rev. Messrs. Joe Doss and Leo Frade to six-months' probation and fined each \$1,000 following their November conviction of "trading with the enemy" in connection with their boatlift of Cuban refugees in 1980.

In a pre-sentencing statement Davis said the influx of Cuban refugees had created problems in the Miami area but that the New Orleans priests' mission differed from others in that he could find no profit motive. He said he believed their defense of "compulsion."

The two priests, who completed their planned trip to Cuba even though government regulations changed, said they were

happy they would not go to jail but would appeal the conviction. They also will file a complaint with the U.S. Attorney General for they believe the prosecution attempted to defame their characters. Frade still faces a civil fine of \$431,000—\$1,000 for each refugee transported—also under appeal.

During their trial the two priests received wide church support, including support of 400 Roman Catholic priests of the Archdiocese of New Orleans. At the sentencing Episcopal Bishop Calvin Schofield of Southeast Florida asked that no jail sentence be imposed, and Bishop David Richards quoted a statement of support from Presiding Bishop John M. Allin.

Let's hear it! Share your energy

Dear Friends:

We all know how the high cost of energy is affecting church budgets and what a crucial problem this has become for many of our churches. The Energy Task Group of the Episcopal Urban Caucus wants to determine how serious the problem is so it can assist in providing strategies for coping with the increasing costs. Many parishes may already have developed programs to lessen this burden which they would be willing to share with others.

We are therefore asking that you either fill out this questionnaire or pass it along to the proper person to be filled out and returned to:

Deborah Hines, Convenor
 Energy Task Group
 Episcopal Urban Caucus
 Box 90367
 Nashville, Tenn. 37209-0367

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 Energy Task Group
 Episcopal Urban Caucus

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- Have you conducted an energy audit of additional church buildings used for church or social programs?
 Yes _____ No _____
- Have you established a special committee designed to save fuel?
 Yes _____ No _____
- If so, give the name of committee and the person convening it.

- Do you have any energy conservation programs or tips you'd be willing to share with other churches?
 Yes _____ No _____
- If yes, please describe briefly on a separate sheet of paper.

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Mission Information

BY ONELL A. SOTO

Last Thanksgiving Day I was in **St. Just, Puerto Rico**. After the service I accompanied Joaquin Rabel, a young priest, to a home across from the diocesan center where 10 girls are being rehabilitated from alcohol and drugs. All of them were dressed for the occasion, and their joy was evident as they prepared their dining table for celebration of the Eucharist. Joaquin preached on the importance of keeping our commitments and that we will reach "the promised land" if we remain faithful. The girls will be at the home for two years. The director told me later that he grew up at St. Peter's Church in Manhattan but stayed away from the Church for 17 years. "Then one day God touched my life again, and I came back like the prodigal son." The girls made short thanksgivings during the intercession. "Lord, I have been in hell. I thank you for your protection and support in my life," one said with tears in her eyes.

Richard Ottaway, an Episcopal priest who works for the Graduate School of Management at Rutgers University, writes about a recent trip to **Poland**: "The Poles feel they are a unique European nation. The western visitor feels some hostility from them for having given them to the Russians at the end of the war. The Church has been part of their identification. Often seen as the most religious nation in the world, with estimates of 95 percent of the population believing, Poland has long been the religious phenomenon of the Communist world. They have been the Christian remnant to the outside world."

An Anglican Church of Canada consultation on mission, held in **Toronto**, produced a statement now being circulated among the almost 1 million Anglicans in that country. The main points: "Mission is our response to God's call, to affirm by word and action the sacredness of all creation. Through the life of Jesus, God commands us to be renewers and transformers of a broken world. The Church, as the Body of Christ on earth, is called to proclaim the Good News to all people, both to the powerful of the world and to the oppressed, in order that all people may share life in its fullness."

Raymond K. Riebs, a veteran missionary who has served in Brasil and Ecuador, has retired in Burbank, Calif. But not for long. This month he will go to the **Dominican Republic** where he will spend two months in a mission that has no vicar. Father Riebs had helped to found two homes for abandoned children in Brasil and another in Ecuador. The three ventures still continue although under different auspices. The government of Brasil made him an honorary citizen in 1958.

The spirit of volunteerism is still alive, according to a new Gallup Poll. The study showed that 31 percent of all American adults volunteer on a regular basis for two or more hours per week, and 10 percent average seven or more hours a week. Religious activities draw the largest number of volunteers (19 percent).

How about being a full-time volunteer overseas? Many places around the world need lots of help. For more information, write: Volunteers for Mission, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

"Thanks to a grant from the Presiding Bishop's Fund, these students will have modern tools," said the Haitian director of the Professional School at **Port-au-Prince**

where 1,200 persons are being trained in different trades. The engines students work on have been mantled and dismantled so many times that the screws no longer hold, and the school teaches two-phased electricity because it cannot afford the three-phased cable from the Cathedral, a distance of only 70 yards.

Complete Bible now available in 277 tongues

Bible publishers report further progress in their efforts to undo the fracturing of human communication when the Tower of Babel toppled. Parts of the Holy Scripture had been published in 1,739 languages and dialects by the end of the year, an increase of 29 over 1980, according to the United Bible Societies.

Complete Bibles—both the Old and New Testaments—had been published in 277 languages, up two from the previous year. The two languages in which complete Bibles were published for the first time last year are the Mbai/Moissala language, spoken in Chad, and the Somali language of Somalia.

The first translation of a complete Bible in Tiwa/Southern, a language spoken

by 2,500 Pueblo tribespeople in New Mexico, was made last year, as was a first translation of a book in the Tadzhik language of the Soviet Union. First-time translations of complete Bible books were made in 27 languages last year.

Africa is the continent which uses the Bible in the largest number of languages—a total of 104.

The United Bible Societies has 66 member organizations, including the American Bible Society. Statistics are for all Bible translations reported, not just those of member societies.

The American Bible Society, which released the statistics in the United States, cautioned that the figures do not mean Bible books are currently available in that many tongues. Books of the Bible have at some time been published in that number of languages, but some languages have fallen into disuse. —Religious News Service

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What you should know about

Life Insurance

by CHARLES DOCKENDORFF
Vice President
Church Life Insurance Corp.
Faculty, The College of Insurance

Question: I am a layman working for an industrial corporation, and have heard a great deal about the advantages of opening an Individual Retirement Account (IRA). But I'm confused about the many different institutions offering such plans. In other words, where should I set up my IRA? Are annuities a good choice?

Answer: An annuity is an excellent vehicle for setting up your IRA. Annuities have a long and well-earned reputation for safety of principal and, of course, have the very important advantage of a guaranteed payout of income at the time of retirement. Interest rates on annuities are now quite competitive and many life insurance companies offer plans with considerable flexibility as to ways in which payments may be made into the plan.

Stability and safety of principal are of obvious importance. Annuities are not subject to the ups and downs and fluctuations often experienced in investments and the money markets. Since insurance companies are among the largest of institutional investors, however, they can react to changes in investment rates of return and adjust the interest rates credited to their annuity contracts.

The ability at retirement to annuitize the funds built up under your IRA is another strength of the annuity. Only the annuity can guarantee you an income for life—no matter how long you may live. In other words, the life insurance company guarantees in advance that each \$1,000 built up under the annuity can be paid out at a fixed rate each month for your lifetime. And, many companies will give you an even better annuity payout rate if their then-current annuity rates are better at the time you retire than the guaranteed rates printed in the annuity.

Q. Do all life insurance companies offer an IRA Product?

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Urban Caucus to raise own funds, open D.C. office

Churches must not underestimate the role they can play in working for a more just society, the Rev. Ben Chavis told the opening banquet audience at the third annual assembly of the Episcopal Urban Caucus.

By the end of the February 10-13 meeting, Caucus members had pledged to raise \$150,000 in the next year; called for a national ecumenical conference to discuss the economic plight of cities; planned to expand staff to include a full-time legislative advocate in Washington, D.C.; and decided to be active in this fall's General Convention.

Speaking to some 425 people gathered in the ballroom of the New York Statler Hotel, Chavis, a former Episcopalian who is now a United Church of Christ minister, said, "If the Church doesn't fight the battle for justice, it will not be engaged with sufficient seriousness to transform society."

COUNCIL CONSIDERS AID

As we went to press, Executive Council, at its regular meeting, was considering additional support in the 1983 General Church Program budget to allow the Church to respond to changed governmental economic policies. The money, should a revised budget be approved, might come from an unexpended 1981 balance of approximately \$700,000.

The lengthy dinner program included greetings from Presiding Bishop John Allin and Bishop Paul Moore of New York as well as a multi-media (slides, sound, live actors) show, "The New Jerusalem."

The following day Caucus President Lloyd Casson of Washington, D.C., described the Caucus as a "community of

Hope in helpless times Trinity theme

by Leonard Freeman

A poet's silver-tongued vision, a nun's simple, direct witness, and a social liberal's oratory at the 13th Annual National Conference of Trinity Institute embodied the breadth and ambiguity one of its primary speakers identified as the essential marks of "living in apocalyptic times."

Addressing the theme of "Hope in Helplessness," James Forbes of Union Theological Seminary, cited St. Paul's vision, during his final journey to Rome, of an angel of God. As Paul's ship was threatened by raging storms, the angel assured him he and his companions would be saved because they rode with God's purpose. Forbes cited the prophetic and pastoral note of "power in the problem."

In uncertain times, when "the ones that know are not saying and the ones that are saying don't know," people can find power in the midst of the problem as Paul did. Paul, Forbes said, found power in the two-part Apostolic contract of Go and Lo: "Go wherever I send you, and Lo, I am with you always."

"Don't judge the purposes of God be-



Jane Jackson was one of several panelists who shared their personal stories with participants in the urban assembly.

hind the lightning flashes," Forbes advised. "God is a long-term strategist," and His purpose and plan are in the problem.

Vancouver's Herbert O'Driscoll, dean of Christ Church Cathedral, spoke skillfully, demonstrating why he was so warmly received when he spoke at the 1981 House of Bishops' meeting. "People of the Apocalypse" was his theme.

An apocalypse is a revelation, but "like an X-ray, [it] reveals both our bones and our fundamentals (images of our life and living)." So apocalyptic times like ours—when school children write about the end of the world and business people subscribe to "survivalist" publications—see "preoccupation with death and neurotic eruptions of fundamentalism."

To live in these times, O'Driscoll said, "is to live in a chasm of ambiguity where no answer satisfies and no consensus appears."

O'Driscoll called for ministry to deal with discerning spirits; individual powerlessness enabled by community; a wholeness of spirituality combining personal, sociological, and ecological elements; and an unapologetic humanism, loving the world in God's name.

Another speaker, the Rev. H. Carl McCall, associate minister of preaching at

support for bilingual education, a call for a bilateral ban on nuclear weapons, and opposition to military intervention around the world as a means of settling political disputes.

The assembly approved a General Convention strategy committee and a six-plank platform which includes parish-based urban ministry and support for a resolution from the national conference on racism held in February (see page 12).

Assembly participants agreed to support a full-time church energy officer; to work with future diocesan energy commissions; and to develop energy internships in which unemployed persons can be trained in weatherization skills. They agreed to work for approval of the Peace Commission's report, employment of a full-time staff officer for peace work, and establishment of a special annual offering for peace. The assembly will also support a resolution affirming homosexual civil rights.

At the closing session the assembly considered all the resolutions presented and chose as its first priorities, as funds and personnel become available: employment of an executive director and continuation of the administrative portion of the Caucus program; expansion of staff to provide for legislative advocacy and community organizing and training; a leadership conference on the issues of cities; and the Caucus' visible and helpful presence at General Convention.

the Metropolitan Community United Methodist Church in New York's Harlem, called the 1980's a "mean decade" in which "terrorism taunts diplomacy and torture strangles human rights as the spiritual hosts of wickedness roam the earth and the principalities of profit, selfishness, and greed cast their giant shadows over the starving, struggling poor."

"Faith-filled contemplation leads us to a clearer vision of our reality" was Sister Mary Luke Tobin's message. The nun from the Thomas Merton Center for Creative Exchange in Denver, Colo., cited four ways to respond to the current mood: (1) cynicism or lack of faith; (2) neutralism; (3) religiosity or presumptive faith; and (4) faith integrated with decision and action.

She dismissed the first three and urged serious reflection coupled with an embodiment in action, "when Christian activity is raised to the level of love."

Over 400 people attended the combined East/West Institute. Another such theologically-oriented seminar will take place in April in Kansas City.

Leonard Freeman is communications director for Trinity Church, New York City, which sponsors Trinity Institute.

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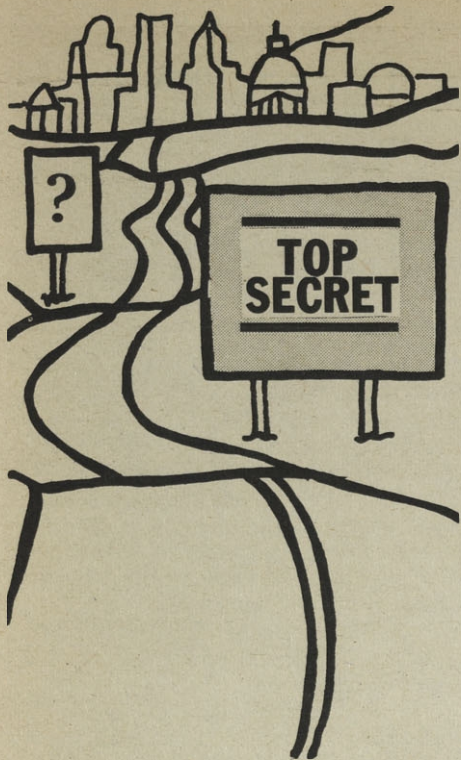
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Doing good made difficult

by Woodruff M. Price

When good birdwatchers die and go to heaven, it may look like Chincoteague Wildlife Refuge, a barrier beach with ponds, marshes, and woodlands behind it and a great variety of birds at all seasons. One year when driving into the refuge I saw a sign that said, "Visitors are expected to know the rules of the Refuge." This gave me pause as no one had given me a neatly printed set of rules, and I didn't have a clue as to what they might be.

I suppose some careful lawyer at the National Park Service, not content with the basic common law rule that ignorance of the law is no defense, had insisted upon the sign to assist successful enforcement of regulations. But this somewhat ominous sign made me think of our own situations as religious people trying to do good. We are set upon earth and told to do good with the instructions as to how to go about that not always clear. As the Psalmist plaintively inquires, "Who can tell how oft he offends thee?"

The Bible is full of rules to live by, but they are not always clear or helpful. I will not plunge into the ethical thicket of Leviticus, a sort of moral zoning ordinance, except to say that it is so detailed that its dictates were used to argue both sides of Henry VIII's divorce.

The Ten Commandments are so broad and all-encompassing that they create serious problems for the daily practitioner of doing good. How does one square the injunction "Thou shalt not kill" with the death penalty, with abortion, with war in defense of one's homeland? Different people of different faiths, all God-fearing, have reached different conclusions on all these questions.

One of the best descriptions of the duty of the religious person comes from the prophet Micah: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" There's a banner to which all good people can repair! We all love mercy, especially when applied to ourselves, and the fact of death should teach us humility—involuntarily, if we refuse to learn.

But doing justice is not so easy. That injunction imposes on us constant, daily decisions. Example: A panhandler wants a quarter for some food. You know, and the panhandler knows, that enough quarters will buy a pint of "Wild Irish Rose." Perhaps if you give the quarter, you will only further a life of drunkenness. Perhaps your quarter will buy a cup of coffee, and the panhandler will sober up and get a job. If you cut back on charitable contributions in order to pay your children's

tuition, have you neglected your duty to the poor? Which comes first—family or impoverished strangers?

Every day we are confronted with decisions which for the religious person who wants to "do justly" are not simple, not easy, not certain. So the Lord seems to have set us amid bewilderment in a refuge in which we are expected to know the rules without being exactly certain what they are.

Some people are sure they know exactly what the Lord wants. Of them I am suspicious as they frequently burn books and occasionally people. I respect people who pray for guidance, but I do not think He often gives it. His eye may be on the sparrow, but what to do about the sparrow is left to us.

Fortunately for those of us placed in a chronic ethical dilemma, forced to make decisions every day, the Lord is merciful

and forgiving. As He said to Jonah, "And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand. . . ?"

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What do Muhammad Ali and Pope John Paul have in common? The promotional services of International Management Group to handle the business side of their tours. Facing an estimated \$10-million bill for this spring's Papal visit to England, the Roman Catholic bishops, reports *The Canadian Churchman*, retained the management firm so profits from the sale of souvenir programs, books, T-shirts, and such will accrue to the Church, not to secular entrepreneurs. An International Management Group executive said "selling Miss World or the Pope" are essentially the same. "It just comes down to a matter of taste."

THE TORTUROUS TONES OF ECUMENICITY

Philadelphia celebrates its 300th birthday this year, and to honor William Penn's vision of religious freedom, the city's religious community plans an ecumenical observance. The planning meetings highlight the semantic difficulties of pluralism. "Church" and "denominational" exclude synagogues and Jews so someone suggested "faith groups" as an acceptable substitute. But substitution reached its limits when, in answer to Quaker reservations, "procession" became "the gathering and moving of people in groups."

IN THE NEWS

The Rev. Jeffrey Cave is now dean of the chapel at Mount Holyoke College. . . Elizabeth Holmes Vilar is the new national executive secretary of the Episcopal Peace Fellowship. . . Dr. William S. Pregnall, formerly of Virginia Seminary, is now dean of Church Divinity School of the Pacific. . . The Rev. Michael and the Rev. Ann Coburn of St. James' Church, Danbury, are the first married couple to serve jointly as rector of a parish in the Diocese of Connecticut. . . A bilingual priest, the Rev. Brian Prideaux, has been appointed Ecumenical Officer of the Anglican Church of Canada. . . Journalist William Baker, an Executive Council member and former editor of the *Kansas City Star*, is the new president of the Living Church Foundation.

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Lent, which began February 24, is a time of prayer, renewal, and preparation for Easter. To add meaning to this season, Camilla Madding developed a calendar which her parish—Holy Cross, Simpsonville, S.C.—and other Diocese of Upper South Carolina parishes use. Designed to teach children some of the symbols of Lent and of Christ's passion, the calendar can be used in either home or parish.

Madding's base is a large purple (for the liturgical color for Lent) felt fish, for the fish was the secret sym-

bol early Christians used to identify themselves. She suggests hanging it in a prominent place on Ash Wednesday. Onto the fish Madding adds a felt symbol each Sunday throughout Lent and each day during Holy Week. She suggests saying a prayer each time symbols are added.

Madding, who has applied for a patent on the idea, will send patterns and explanations of their symbolism as well as a booklet of children's Lenten meditations to those who send \$6 to her at Rt. 4, Box 336, Simpsonville, S.C. 29681.

Symbols for the Sundays during Lent:

- 1) A lamb, symbolic of Jesus' death for our sins.
- 2) A sand dollar, whose design, says legend, represents the four nail holes and the spear hole in Jesus' hands, feet, and side.
- 3) A pelican, because when she can find no food, the mother pelican pierces her own breast so her young can feed on her blood. "Just as she sacrifices her life for them, Christ died for us," Madding says.
- 4) A catfish head, whose loose bones rattle and are said to be the dice the soldiers used to cast lots for Jesus' robe. The catfish, a scavenger, also teaches, Madding says, "that we all have been created with a purpose—to do the will of the Heavenly Father."
- 5) A lily, symbolic of Jesus' death and resurrection, an emblem of purity and eternal life.



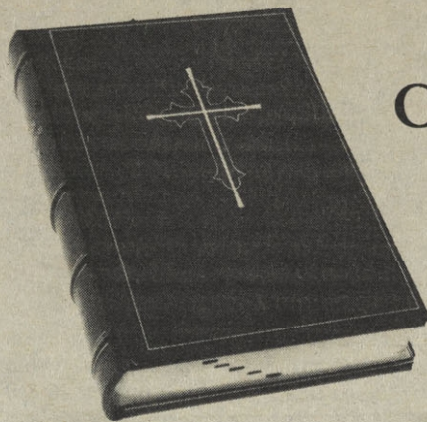
During Holy Week, add the following symbols in this order:

- 1) A donkey, on which Jesus rode into Jerusalem.
- 2) A dogwood blossom, for dogwood may have been used to build the cross.
- 3) A rooster, symbolic of a warning to be loyal to Christ.
- 4) A passion flower, a crucifixion symbol.
- 5) Bread and wine, for the Last Supper and the Eucharist.
- 6) A crucifix.
- 7) A crown of thorns.



On Easter hang a butterfly on the fish's tail. "The butterfly is one of the loveliest symbols of Easter," Madding says, and represents the Christian transformed in eternal life. "We believe our lives, too, do not end in death, that God has magnificent plans for our life in the future."

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Commentary

LOVE, NOT SCIENCE,
CREATED GENESIS
by Andrew Blackwood

I am a creationist. Yet I find myself involved in a controversy with other creationists who see in the Bible more than I do. . . .

Most discussion about creation is based upon the first three chapters of Genesis, the greatest poem ever written. I believe if the good Lord wanted these chapters written by an astrophysicist or a biochemist, it could have been arranged. Instead, infinite love beamed these words to the entire human race. . . .

People don't become Christians because of creationism. We become Christians because of profound, moving experiences that lead us—sometimes against our will—to know the reality that is not dust, is not electrons, the reality whom the heaven of heavens cannot contain yet who delights to call us "my children."

I am far from bowing down to worship that glittering god, Science, who has brought us the inestimable unblessings of nuclear warfare in addition to those blessings that I rejoice in, such as the Salk vaccine.

Genesis deals with such matters as morality, where the contributions from scientific research have, to date, been less than impressive. Whatever their faults, scientists show a laudable willingness to change cherished theories to accommodate new discovery. I wish some Christians would emulate them in that respect more consistently.

I believe the opening chapters of Genesis are not concerned with the mechanics of creation, but with the source and goal of all being. I believe these chapters are inspired by God, that they are gloriously and sublimely true. I believe the divine author and the human author who first put these words in writing were alike concerned to help us along the way from the garden we stupidly abandoned toward the eternal city



Tony Auth in *The Philadelphia Inquirer*

where the tree of life grows.

Andrew Blackwood is a retired Presbyterian minister who wrote in AD, from which this is excerpted.

CREATIONISM IS A RED HERRING

by John Shackleton

I was raised in a family that had strong fundamentalist leanings and know something of this kind of religion. Most of my adult life was spent in vocations associated with science and technology; then I became a priest of the Church. . . .

The issue of creationism versus evolution is misstated and is a large, fat red herring which masks a new religious power play by the radical fundamentalists who try to build the myth of a "moral majority" and would bring all of their fundamental contradictions into the arena of politics, reason, science, and human affairs. Traditionally adversaries of science, they want

to use science to bolster *their* religious position.

Champions of the doctrine of separation of Church and State, now that they have a political power bloc, they dig the bottom of the barrel for rationalizations to justify their interpretation of Jesus and the Bible to establish *their* kingdom on earth. . . . The error of fundamentalism—whatever it be of politics, law, science, economics, or other secular faiths or of Christians, Muslims, sects, or cults—will continue to divide us.

"How long, O Lord?" we might ask with Isaiah. God's answer is still true: "Until cities lie waste without inhabitants, and houses without men, and the land is utterly desolate." God's salvation in Jesus Christ still offers us the most excellent way if we will give up trying to make Christ our own.

Excerpted from "The Cathedral Call," the parish newsletter of St. John's Cathedral, Wilmington, Del., where John Shackleton is canon theologian.

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